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15514

JOURNAL

OF A

MISSIONARY TOUR

THROUGH THE

DESERT OF ARABIA TO BAGDAD.

BY THE

REV. JACOB SAMUEL,

LATE SENIOR MISSIONARY TO THE JEWS FOR INDIA, PERSIA, AND ARABIA; AUTHOR OF
"THE REMNANT FOUND," "THE SCEPTRE OF JUDAH," &c.
PRINCIPAL MISSIONARY TO THE JEWISH SCHEME IN CONNECTION WITH
THE CHURCH OF SCOTLAND.

WITH AN APPENDIX.

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TO THE
REV. ROBERT RENTOUL,
AND THE
ELDERS, DEACONS, AND CONGREGATION
OF THE SCOTTISH CHURCH,
MARYPORT,
IN
REMEMBRANCE
OF THE
DEEP INTEREST AND CHRISTIAN KINDNESS
SHOWN BY THEM
DURING HIS RESIDENCE,
THIS VOLUME
IS
MOST RESPECTFULLY INSCRIBED,
AS
A TOKEN OF GRATITUDE,
BY
THE AUTHOR.

Edinburgh, Jan. 28, 1844.

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FERRAC. - Page 33, line 22, *for* Ahmed read *Ahmed*: 43, 6, Zoroasterians, Zoroastrians. 49, 18, and is called, called: 57, 18, consider, considered: 57, 19, but, and: 76, 10, in, on. 78, 17, pray to, pray: 85, 8, illa, illah: 88, 8, long, already: 110, 19, would, could: 119, 9, unto, into: 122, 10, Ahen har, Ach herr: 152, 1, them, her: 162, 15, sacrifice, sacrifice: 167, 4, and except, except these and: 179, 5, which, similar to that which: 183, 12, considered, thought: 185, 14, 15, short tongues, a short tongue. 190, 10, uninhabited, uncultivated: 192, 10, came, camel: 199, 11, and, along with: 199, 12, he, my informant. 202, 14, but that, that: 204, 26, if he happens, if they happen: 204, 26, a human benefactor, human benefactors: 217, 12, earned, learned: 220, 13, unwillingly, unwittingly: 221, 7, would, could: 223, 12, laid me, laid me down: 229, 8, no use, of no use. 238, 24, a red cap, red caps: 275, 1, as well as in, along with: 286, 22, Mohowell, Mohawell. 303, 8, corporation, co operation.

P R E F A C E.

IT will not be expected that I should, in the following Journal, give a minute description of the ancient monuments, ruined cities, and other antiquities which abound in the countries through which I have travelled. I have indeed explored with eager curiosity the records of the times that are past, and have more especially traced the dispersed remains of ancient Babylon, and collected some of the relics of that famous city, and might therefore fill a volume from the stores which I have accumulated, and furnish a few not altogether uninteresting

lessons to the reader ; but as my journey to Arabia was undertaken solely for the purpose of preaching the unsearchable riches of Christ to the Jews and bigoted Mussulmans, I have, as far as in my power, adhered to the object prescribed by the benevolent institution which kindly undertook to defray the expenses of the enterprise. I could not, however, altogether avoid noticing some of the more remarkable incidents which occurred to me as a traveller, which will not, I trust, be considered tedious to my readers. I have particularly noticed some facts relative to the manners and modes of life among those tribes who have hitherto generally been regarded by the Christian world as semi-barbarians, though little visited by European travellers. In this volume it will be seen, that the Mussulman is not altogether inaccessible to the gospel of Jesus, but that he is ready, if judiciously approached, not only to argue in private with the Christian Missionary, and to read the New Tes-

tament in secret, but that the subject of Christianity may be discussed openly in the coffee-houses without fear or disguise. He will even concede, that Jesus, the son of Miriam, was born of the Spirit of God, which, although short of a confession of the true divinity of our Lord, is more than a Missionary might at first expect. Let him therefore enter, though with humility, yet with hope, on the sacred work of evangelisation, not discouraged by depressing fears, but having qualified himself for the work, let him expect to meet a ready ear from the Pasha on the divan, as well as from the poorest soldier in the humblest place of resort. But with all his qualifications he ought ever to keep in mind, that there is a distinct limit to his power of action, and that however well instructed he may think himself to be, he can only be efficient in the precise manner and degree which the good pleasure of heaven has determined. He may have naturally a power

and facility in setting forth the truth, that will force the judgment of man to own the justice of his reasonings, he may have the faculty of moving the feelings and summoning up from the hearts of his auditors the deepest emotions, and yet with all these natural talents it will be well for him to bear in mind, that no considerable success may follow his labours ; he may announce the Divine threatenings, entreat, and exhort, but he cannot convert. This is beyond the power of man, it is the prerogative of Deity, it is God alone who knows the internal workings of the heart, and who alone can touch the secret springs of thought, and whose eternal purpose it is to withhold any such power from man. The true Christian, when reading for the first time of my trials, troubles, and sufferings in the desert, will feel the force of that beautiful metaphor which the prophet Isaiah so touchingly employs, when speaking of that Messiah who was to be a “ hiding-place from the wind,

and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a great rock in a weary land." (Isa. xxxii. 2.) His heart will glow with tender sympathy when he reads about the burnings of that inward thirst, which was scorching up the springs of life within me. He will melt with compassion as he views, in imagination, the wasted and wearied frame struggling over the shifting sands of the desert, white with the bleached bones of men who had found their graves on the barren soil, felled to the earth by the overpowering beams of a tropical sun. He will feel his heart bound with joy at seeing me again stretched under a ruined building, with its heavenly shade, and feeling the coldness of the balmy breeze slowly wafted along its mossy surface. He will think of the insufficiency of earth, and the sufficiency of spiritual things contrasted with the bitterness of this world's pleasures. Truly, he who has tasted in the promises that the Lord is gracious, feels a

full conviction that the allurements of this world are but lying vanities, and compared to the repose the children of God enjoy under the overshadowing mercies of the gospel, no sublunary delight is once worthy to be named. Nothing will henceforth entice him to swerve from that divine code of discipline which fixes the heart upon objects beyond the grave, and raises the affections to heaven. He will see the need, more and more, of a refuge for the soul in this weary land, and become more and more persuaded of the efficacy of the promises that point to the Saviour, and thus flee to the shadow of that great Rock, Christ Jesus, the refuge of the afflicted; receiving a foretaste of that bliss which is to be fully realised in a future world, and experiencing a joy like to what I felt in the desert,—like that which our fathers of old experienced as the waters gushed from the rock, and followed them while they journeyed in the wilderness centuries ago, and which will be felt by all

who seek their shelter under this refreshing shade.

The reader will also see, I trust, illustrated in this volume, the truth of that promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee." At a time when the executioner was announced, I enjoyed, from a firm confidence in Christ, support equal to all my need. At that very hour I found my covenanted God a very present help, and fully experienced the Redeemer to be indeed as the shadow of a great rock in a weary land. I can set to my seal and say, "The Lord is gracious," from my own experience of mercies vouchsafed unto me, a poor sinful worm. Surely every one must feel compelled to acknowledge that a true belief in Jesus will prepare man for every duty, and for every trial,—for life and for death. If we can call Jesus ours, we shall at once be made strong, even when the herald proclaims that the silver cord is about to be loosed, and the bowl at

the fountain of life about to be broken. Jesus will look down upon us in compassion. His name will prove unto us, at the bitter hour of death, as a fragrant ointment poured forth. In the last great struggle the believer will be able to testify of the faithfulness of the Redeemer, who will prove to him, as he has done unto me, "the shadow of a great rock in a weary land."

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JOURNAL.

CHAPTER I.

Narrative of the Origin of the Mission to the Jews in Arabia.

'Tis my happiness below
Not to live without the cross,
But the Saviour's power to know
Sanctifying every loss.

Did I meet no trials here,
No correction by the way,
Might I not with reason fear
I should prove a cast-away?

IN order that the reader may understand several parts of the following Journal, it seems expedient that I should mention a few facts relative to myself, and the Association in connection with which my labours were conducted.

In reviewing the history of my past life, and reflecting on the many painful events with which that history is marked, I cannot but believe that a kind, though mysterious Providence, which has watched over me from my childhood, has permitted difficulties and dangers to arise, in order that I may feel my entire dependence on a superior power, and that its interposition might, in a more striking manner, be manifested in my behalf. This I have more especially experienced since my first conversion ; though often in the utmost extremity of sufferings and affliction, I have been taught to know that there is a God that heareth prayer, and who is able to save from every kind of danger all those that call upon him ; yet never have I been taught so solemn a lesson as when I had been deserted by friends in whom I placed the highest possible confidence.

Four weeks after I came to the knowledge of the truth, when in the very extremity of want and misery to which pretended Christian friendship had reduced me, my very difficulties, through a kind Providence, were made the means of suggesting to my poor ignorant mind those beautiful reflections,—“ In my Father’s house there is bread enough and to spare ;” and “ Cease ye from man,

whose breath is in his nostrils." By these means I found the very blessings my soul longed for.

Nor was this procedure of Divine Providence confined to the early days of my conversion ; but after I had trodden many weary paths in my pilgrimage, I was more than once left to fall into the ~~very~~ depths of despondency. What can be conceived more distressing than the state of my mind in the year 1834, when left in the midst of strangers, without money or friends ! How often did I despond like Asaph, and with him said, " Will the Lord cast me off for ever ; is his mercy clean gone for ever. Hath God forgotten to be gracious. Hath his anger shut up his tender mercies." In this extremity God's mercies interposed in my behalf ; and I am able to bear testimony with David, that " I waited patiently for the Lord ; he inclined unto me his ear. He brought me up also out of a horrible pit, and out of the miry clay, and set my feet upon a rock." In truth, under all trials, whether of a temporal or spiritual nature, I have experienced the fulfilment of the words in Gen. xxii. 14, " In the mount of the Lord shall it be seen." And even whilst writing this I would almost sink under the heavy calamities, trials, and troubles that surround me, but for the hope of beholding

the face of God in peace which animates my breast, and communicates a new flow to my spirit. Though surrounded by alarms and difficulties enough to plunge me into the deepest abyss, my head is kept above water, and whatever my outward condition may be, *hope* makes me serene in the midst of confusion, and elevates in the depth of adversity. It kindles a fire in my breast, and gives wings to my mind, raising it from indolence and sloth. From my past and present experience I feel that there is no scheme of religion that can satisfy man's hope like the mysterious scheme of redemption by Christ, who is proposed to us as our almighty Judge, the Rewarder of good and of evil. Awake to the solemn impression of standing one day before his tribunal, I will aim uniformly at obtaining his approbation, and set no value on whatever comes in competition with it. I can despise the terrors of man ; their frowns and their smiles are alike to me, when they are employed to disengage me from truth, and involve me in the displeasure of Him who is higher than the highest. And, with regard to those evil messengers, who, of late, have brought me the tidings of the intention of some of my adversaries to undo me, I can say, in the language of Joab, when informed of the

queen's intention to crush him, " I fear my God, O Friend, and I fear none but him." I am much above human regards. I contemplate the universal Lord of the creation ; and in this contemplation I lose sight of man. It is this sublime feeling that animates the breast of every true Christian ; that enables him to bid defiance to death. It makes him leap over the space between time and eternity, and enter, along with good men, into the immortal habitations where God is all in all. A soul thus expanded in contemplation of benevolent acts, becomes too pure to admit of any of those low passions by which I fear many of my accusers are influenced. And in the full assurance that I enjoy that heavenly protection, it matters not where I am, though, like our fathers of old, I find myself enclosed by mountains and morasses on either side—by the sea before me, and the Egyptians behind me ; I shall find a channel, like my fathers, through the sea of bitterness, and I pray that my enemies may not find, like their pursuers, a grave in the very path which I pass dry shod. " Unto you that fear my name shall the Sun of Righteousness arise with healing under his wings."

It was in the year 1830, that I first felt a desire to proceed as a preacher of righteousness to the

East, feeling assured, that at the present time there are indications of the rapid approach of the fulfilment of God's promises respecting the ingathering of the house of Israel. On account, however, of the existing laws in the Church of Scotland, in whose bosom I was received as a member of the visible Church of Christ, my wish could not be gratified unless I had submitted to the ecclesiastical rules prescribed by their canons.

This circumstance, though discouraging, did not shake my faith, and in the month of August 1830, a kind Christian lady, in whose house I experienced every kindness, sent for me, and when arrived at her house, she desired me to kneel down with her in prayer. On rising from our knees, she took a bank-bill of considerable amount, informing me that she made it a matter of prayer that the Lord would open a way for me to proceed with that great work to which he had evidently called me, and that the Lord had heard her prayers, and sent a gentleman who cheerfully supplied my wants. Many were the difficulties and trials I had to endure, even my best friends had no conception of the reality of the thing, and though they had strong faith, yet they had not that lively and powerful apprehension which gives the fullest assurance of God's free mercy

through Christ. They had not that confidence of the soul, founded on the peace resting on the mercy of Jesus.

• In November 1830, I embarked at Greenock in the brig Gleniffer for Calcutta, and arrived in the month of February 1831, in the City of Palaces, ~~where~~ after a few months' labour amongst the Jews, I established a society, under whose superintendence I prosecuted my labours till December 1833, in connection with the Church of England.

In October 1831, I was appointed to the Marine Chapel, where I continued to preach on Saturdays to the Jews, and Sundays to the sailors. When I succeeded my predecessor, the Rev. Mr M'Queen, the congregation consisted of from eight to twenty-four, but, in December, it had increased to from eighty to a hundred, consisting of officers and privates from the garrison of Fort-William. (See Church Register.)

Many are the poor stray sheep that have been brought into the sheep-fold of Christ by my feeble ministry; and, though my predecessor had two hundred Rs. per mensem for his services, I preached twice on Sundays, and once on Wednesdays, gratis. Under the patronage of that venerable father of the church, the late Bishop Corrie, whose

praise is in all the churches, I enjoyed every blessing that could be conferred upon a humble steward of the household of God; but no sooner did that venerable father change his residence, than I found myself in the exact position in which my forefathers were placed at the time when "there arose a new king over Egypt who knew not Joseph." During the years 1832 and 1833, I met with various trials and oppositions, but nothing powerful enough to discourage me in my labour of love. Several letters of an encouraging nature have appeared in the *Philanthropist*, published at Calcutta, from which I might give very interesting extracts; but as my intentions are to confine myself solely to the present enterprise in Arabia, I shall merely remark, that, after I had spent nearly three years preaching to Jews, and holding divine service on Sundays in the Marine church, distributing the sacred Scriptures to Jews and Mussulmans; visiting daily the poor from house to house, and attending the Arabic college, to qualify myself in that important branch of literature, I proceeded to Madras and Cochin, from thence to Cannanore, and arrived in January 1835 in Bombay. Finding there the discipline of the church with which I was connected, too strict for my Missionary plans, I se-

parated myself, and depending on the same faith which is the work of his grace, God raised me up men of competent zeal and ability, who devoted their talents and property to the work which the Lord has given me to do. Under this Association, I undertook the first Missionary Tour to Bagdad, of which the present volume is a faithful narrative. From it the public will see the peculiar talents and attainments that are required by the herald of the gospel. Patience, self-denial, and simplicity, are not only useful, but absolutely necessary. From these pages, the reader will see, that, to go to the lost sheep of the house of Israel, and proclaim the unsearchable riches of Christ to the wild Arab of the desert, a more than ordinary share of both piety and nerve are requisite. In short, to fit one to be an apostle of Jesus to the scattered sheep of the house of Israel, requires a man who can believe in hope against hope, whose faith is the strongest even when sense is at the lowest ebb, whose ardour can be damped by no disappointment or opposition, who, without provision, can take up the shepherd's crook, and, from a bed of down, contentedly attend the flock through the wilderness; who can look death constantly in the face, who is cool in deliberation, quick and vigorous in action, who,

though not always in a kneeling posture, wrestles constantly with God, and, through his strength, is ready to meet every difficulty, trial, and temptation, and whose breast must ever be presented to receive the arrow of friend and foe, Jew and Gentile. Such, dear reader, I trust, through grace, though in weakness, you may trace the feeble author of this Journal in every path he trod since the year 1828.

CHAPTER II.

Journal for the month of March—Missionary labours in Cochin—
Preaching in the Jewish Synagogue at Bombay—Discouragements and trials traced to their source—Christian's consolation under them.

When, with my mind divinely prest,
Dear Saviour! my revolving breast
Would past offences trace;
Trembling I make the black review,
Yet pleas'd behold, admiring too,
The power of changing grace.

March 1st.—Finding my labours amongst the Jews at an end, I seriously considered with my most beloved friend in this place, Colonel Lester, how to proceed in future. Encompassed with difficulties on every side, I recommended myself by prayer to the Lord, that he might not allow me to be discouraged, and to forsake the field. By him I was

encouraged to return to my standard ; and, through the agency of that blessed friend, the bulwarks and walls raised up to impede my advance were soon levelled, and Christians came forward to supply all my wants, and to enable me to go forward to publish the unsearchable riches of Christ amongst the house of Israel, and to appear among them as the servant of the living God. Thus have they manifested their Christian humanity towards a mean and sinful worm in a time when he was left without friends. May the Lord accept the silent prayer of my heart on their behalf ! May he crown their efforts with the rewards of immortality, and, even in this world, hold them up to view as the true benefactors of Jews and Gentiles ! Here I cannot but remark that all the disorders of this world proceed from the eruption of the infernal furies, through the medium, in a more especial manner, of uncharitable speeches. How much have I to grieve on account of unprofitable talking ! Would to God that we adhered to the teaching of the apostle James, and restrained the tongue ! How excellent a thing it is to keep a watch over our tongues, and to avoid the condemnation of ever learning and never being taught ! Would to God that all who are called by the sacred name of *Christian* would retire and spend more

of their leisure hours in studying this glorious and wholesome doctrine !

- Were half the breath thus vainly spent
 • • To heaven in supplication sent,
 Our cheerful songs would oftener be,
 “ Hear what the Lord has done for me !”

March 2d.—I have now laboured two months among the Jews of Bombay, not without producing some salutary influence, I trust, on the minds of a few; but my heart being fully set upon carrying the gospel into Arabia, and after some previous attempts had failed, having now, through the aid of my most excellent friend above mentioned, succeeded in organising an Association for that purpose, I am now preparing for my departure. The following letters, written to ministers of the Church of England in Calcutta, will show what were my feelings at this time.

Bombay, March 2, 1835.

MY DEAR SIR,

As you were so kind as to ask me to let you hear from me, when I had the pleasure of seeing you last in Calcutta, I seize the present opportunity before leaving Bombay, to write a few lines. Many difficulties and trials which I have since un-

dergone have prevented my doing so at an earlier period ; but thanks be to God, who, by his invisible agency, still supports me, and who, I am persuaded, will never leave me nor forsake me. You will be happy to learn, that the letters of recommendation which I received from the Jews at Calcutta, have procured me a welcome from my brethren in every place where I have come, and given me an opening to preach amongst them in their synagogues. My progress amongst the Jews in Cochin you will see in my journal, to be printed immediately in Bombay. You will there see what reason we have for gratitude,—that he who formerly was the greatest opponent of the efforts of Christians in that place has now become our best friend, and superintends the school, in which the Old and New Testaments are read, and thus propagates the faith he laboured to destroy. I have been able to re-establish the school, which for nearly four years had been given up. When I left it it was attended by fifty-four. I heard some time ago that the members were daily increasing, and had reached to sixty-five ; and, on the plan on which the school is now conducted, I am in hopes that by this time the numbers will have doubled. I found it best not to lay it down as an essential point that the scholars should read the New

Testament, being convinced that if they truly believe in Moses and the prophets, they will also believe in Christ. The consequence has been, that my wishes have been anticipated, and the teacher, of his own accord, gives the Hebrew New Testament to a portion of his scholars to read. In regard to Bombay, it must rejoice the heart of every Christian to consider, that I have been permitted to stand up, after the reading of the law, as in the times of the apostles, to preach Jesus as the Messiah to a hundred of my brethren, and in the presence of some Christians. One of the sermons I there preached is also to be published with the journal. The Beni-Israel, hearing of my reception amongst the White Jews, also requested me to preach in their synagogue, with which invitation I was happy to comply, and, accompanied also by some Christian friends, preached to them. Owing to their ignorance of the Bible and of the Hebrew language, it was requisite that the Rev. Mr Stevenson, Chaplain of St Andrews Church, who is well acquainted with the Mahratta language, and whose knowledge of Hebrew is not surpassed by any one I have met with in India, should interpret for me. I am now about in a few days to depart for Bussorah and Bagdad, where I trust that the Lord will be with me, and

enable me to proclaim the same Jesus that I have done here. The Jews have kindly given me letters to the principal persons there, which I have no doubt will procure me a good reception. Should I have an opportunity I will write again from thence. I have also much pleasure in letting you know that some Christians in Bombay have cheerfully and liberally communicated to my necessities, so that I can preach the gospel for one year in that rude country. In conclusion, permit me to recommend myself to your prayers, for I find indeed and in truth that nothing can prosper the preaching of the gospel like the prayers of faith. For

Prayer makes the darkest cloud withdraw ;
Prayer climbs the ladder Jacob saw ;
Gives exercise to faith and love,
Brings every blessing from above.

Pray, then, that the Almighty may have mercy on me, and that the message I have to the lost sheep of the house of Israel may be accepted by them. Will you be pleased to give my dutiful regards to the Lord Bishop, and believe me to be yours very faithfully,

JACOB SAMUEL.

To the Rev. B——,
Bishop's Palace, Calcutta.

March 2, 1835.

MY DEAR MR D——,

Pardon me the neglect I have been guilty of in not writing to you before this. Your interest in the Jewish cause requires that I should have written you frequently. The many and sore trials I have had to endure, joined to my public labours in the places I have passed through, have occupied my mind, so as neither to leave me time nor spirits to correspond with my beloved friends. At the same time, these have led me seriously to inquire, what might be the cause why I met with so much opposition and so little encouragement. And do you know what was the happy result? I discovered that it arose from the remaining corruption and prejudice of my wicked heart, which, in this way, called down upon me the displeasure of my God; and thereby I was led to humble myself, and to flee to the Lamb of God for pardon. And that blessed Jesus, who stands with open arms to receive the penitent, has received and succoured me in all my tribulation, so that I now fully enjoy the protection of the Saviour, and can say with the sacred Poet—

When all created streams are dried,
Thy fulness is the same ;
May I with this be satisfied,
And glory in thy name.

He that has made my heaven secure,
Will here all good provide ;
While Christ is rich, can I be poor ?
What can I want beside ?

O Lord, I cast my care on thee,
I triumph and adore ;
Henceforth my great concern shall be
To love and please thee more.

You have no doubt heard many disagreeable reports, but I hope you know Samuel better, and I trust the instructions you have given him will never be obliterated from his memory. I am exceedingly sorry, however, for the offence I may have given to any one, and for the pain I have in this way, though unintentionally, given any friends. What can I do? You know my manners and customs, and how I have often unknowingly offended *you*, and so I may have done to others. As to the turn which has been given to my words, and the crimes which have thus been imputed to me, I am entirely innocent. I pray that the Lord may pardon me wherein I have offended, and also those who have propagated evil

reports to my prejudice. I am sure of this, if he forgive me my trespass against him, you will also forgive wherein I have trespassed against you.

. I need not write anything of my progress and labours amongst the Jews in Cochin and Bombay, since I have already mentioned all in a letter to Mr B——, which you are at liberty to read. The sermon and journal I am printing, I have devoted to the Jewish Cochin School. The prospectus you will see in the March number of "The Oriental Christian Spectator," printed at Bombay. I need not urge you to aid me in getting subscribers to this work for such an object, as you were the first in Calcutta to enter into my plans for the benefit of the Jews. I have ordered two hundred copies to your address, to be sent round to Calcutta by the first opportunity, and the proceeds can be remitted to my agents, Remington & Co., Bombay. Before you receive this letter I shall be on the bosom of the mighty deep, on my way to Bussorah and Bagdad, where I hope the Lord will be with me, and spare me once more to appear in the synagogues and plead in his behalf. Wherever the providence of my God directs me, thither I go in obedience to the command of Jesus, who is to me father and mother, brother and sister, all in all.

Through floods and flames, if Jesus leads,
I'll follow where he goes ;
“ Hinder me not,” shall be my cry,
Tho' earth and hell oppose.

In conclusion, permit me again to urge upon you the interests of the ministry in which the Lord has been pleased to employ me. Pray for me, and for my poor Jewish brethren, that the Lord Jesus Christ and the Father of mercies may have mercy on them, and deliver them from blindness, and hardness of heart, and contempt of his holy word, and that the veil may soon be removed from their hearts, to receive him while he is proclaimed to them as their Saviour, before they shall meet him as their Judge. My kind regards to Mrs D——, and also to Mr and Mrs B——. To Mr B—— I cannot write at present. Will you let him know what the Lord has done, and is doing, for poor Samuel?— Believe me yours very faithfully,

JACOB SAMUEL.

CHAPTER III.

Departure from Bombay—Description of an Arab Boat—Ships of
Tarshish—Mohammedan Pilgrims.

If my fare should be scant while I travel below,
Yet a feast that's eternal shall Jesus bestow ;
No sorrow, no sighing, shall ever annoy
The heavenly banquet I there shall enjoy.

After having taken farewell of my Christian friends in writing, as well as in person, I embarked in an Arab vessel on the 17th, but, on account of her being delayed, I was obliged to remain till the 20th, when we left the harbour and proceeded over the mighty deep. The number of passengers, and bustle in the vessel, rendered my place so uncomfortable and unhealthy, that, until the 26th, I could do nothing. Whenever I feel somewhat well, I make it a point to read the Koran and question the Mohammedans on almost every passage. This I

find of great use : First, It gives me an opportunity of arguing with them upon the précieux doctrine of the gospel, by comparing the Christian with the Mohammedan faith, and showing that the Koran acknowledges Christ to be an apostle from God. And the Koran further asserts Jesus to be the true Messiah, the word and breath of God, a worker of miracles, preacher of heavenly doctrine, and exemplary pattern of perfect life, but denies that he was really crucified; and pretends that, to elude the malice of his enemies, he was caught up into paradise, and another person crucified in his stead.* This gives me much familiar acquaintance with the Koran and its doctrines, so that I shall hereafter, if the Lord spare me, be able to hold conferences with the Mohammedan Seyds and Mullahs.

Being now about to make a Bagalo, or Arab boat, my home for the next two months, occupying a small cabin, railed off from its deck, as my sleeping-room, dining-room, parlour, and everything, a short description of the nature of such vessels may not be unacceptable to my readers. These boats are mostly at present built at Cochin, on the Malabar coast, on account of the vicinity of that town to

* Sale's Koran, vol. i., ch. 4.

the immense teak forests that grow at the foot of the Western Ghauts, and the consequent cheapness of timber in that locality. Teak wood, of which they are mostly constructed, is considered superior in warm latitudes for ship-building, even to oak itself, and many of the vessels that trade between Bombay and China and England, are built with that wood. The Bagalos which trade between Bombay and the Persian Gulf and the Red Sea, are generally from two to three hundred tons burden. They bring down from Arabia and Persia the produce of those countries,—coffee, dates, figs, &c., along with horses, which are sold in the Bombay market; and they are then freighted with a cargo of English calicoes and other goods, for sale in the countries adjacent to the Red Sea and Persian Gulph. These vessels are never coppered, and therefore, in the hot latitudes in which they sail, they become very foul in a short time, vast quantities of different kinds of shell-fish attaching themselves to them; so that every time they come into harbour, they are hauled up on the beach, and after being scraped clean, are greased over with tallow, which is the imperfect substitute for copper used by the Arabs. The Arab vessels arrive all at Bombay nearly about the same season of the year. As soon as

the violence of the south-west monsoon is over, which takes place in the month of September, they begin to come in, helped forward by the westerly winds which then prevail. From their arrival to the months of February or March, the traders are occupied in unloading their vessels, disposing of their cargoes, and procuring and shipping a new cargo, with which they again set sail while yet the north-east winds prevail; thus performing just one voyage in the course of a year. If, as is the opinion of some, the Tarshish to which the ships of Solomon went once in three years, was the Malabar coast (2 Chron. xx. 36), then they must have left the Gulf of Elath, now the Gulf of Akaba, at the head of the Red Sea, in June or July, to arrive in India in September or October, and leaving again in the end of March or beginning of April, which is the latest that they could sail, and afforded time enough to lay in their cargo, they would reach the entrance of the Red Sea in the end of May; but as the wind there generally blows strongly from the north, and the weather becomes at that season exceedingly hot, and simoons blow every now and then from the land, it is not probable that the Phœnician vessels would attempt to beat against the prevailing winds at that time of the year, or that they would

arrive at the port of Eziongeber, from which they set sail, before the end of October or November. Probably, also, their time might be employed, while detained in Arabia Felix, in exchanging part of the cargo they had brought from India for the produce of that country. It is to be remembered, that the civil year of the Jews began about the autumnal equinox, and a portion of three different years, namely, one whole year, and two or three months at the end of one, and a like period at the beginning of another, would be occupied in the voyage, which, according to the Jewish manner of speaking, is three years. The winds, at those seasons, are so steady in the Indian Ocean, and the sky so clear, that there would be little danger in striking straight across from the Straits of Babelmandel to the coast of India without the aid of a compass, which, however, the Arabs now use. By means of the compass, then, they guess at their course, and by means of the stars at their latitudes. They have no means of forming any conjecture, however, when out of sight of land, relative to their longitude, except by the number of days they have been out at sea. Nor is it to them of great importance; the change of colour in the water warns them of the approach of land, and they are acquainted with every headland

on the coast, and can tell, as soon as the lofty peaks that rise parallel with the shore begin to rise above the horizon, whereabouts they are, and what course they have to steer, in order to reach their destined haven.

The Arab vessels have two masts, but little use is made of the smaller one. To the main-mast is attached a moveable yard, to which one immense sail is fixed, requiring thirty or forty men to hoist. Whenever the breeze becomes any way strong, the sail, with yard and all, is let down upon the deck and furled, and the vessel left to rock about till the vehemence of the wind subsides. The vessel is usually deeply loaded, and sails in consequence, but slowly. The deck, too, is often lumbered, so that there is scarcely room to set one's foot down upon it, making it the more necessary to strike sail whenever the wind rises any way high. The raising of the anchor and setting sail is an important affair with the Arab as well as with the European sailor. In such vessels as those we are describing, there may be from sixty to eighty men on board. All these, after raising the anchor, are engaged in hoisting the yard with the sail attached. Ten or a dozen of them have musical instruments, various kinds of drums, tambourines,

&c. Two are employed to light the hookahs which they use for tobacco pipes. After the music has continued for about ten minutes, and every one has had a whiff, so as, in a day when there is not much wind, to involve the crew in a cloud of smoke as if the vessel were on fire, they surround the mast and begin their arduous work. Between every pull they rest about a minute, and sing out Allah, or some of the other names of God, according to the custom of the Arabs. The music goes on all the while, and the hookah-bearers go round occasionally to recruit the exhausted strength of their comrades with the exhilarating fumes of the tobacco. After working away this way for perhaps three quarters of an hour, their task is brought to a completion, and the wind bears the vessel out of port.

The Mohammedans have a superstition, similar to that common among European sailors, about the day of sailing. They generally contrive to sail on the day of prayer ; but, alas ! for the consistency of superstition, the Mohammedan lucky day is Friday, that most unlucky of all unlucky days among European sailors !! Being the Mohammedan's Sabbath, it is lucky to him, while, being to the Christian the day of the crucifixion, and a fast, it is unlucky to him, though sailing on the same day, from

the same port, and exposed to the same winds and waves, and bending his course to the same haven. The master of the vessel is called a Nacquodah, and the whole responsibility of piloting the boat in and out of harbour, and directing her course, lies upon him. He has two officers who act the part of steersmen, and are called Sukhanis, and all the rest are common sailors. They are neither divided into watches, nor have they any berths in the vessel. They lie about the deck, and sleep on the bales of goods, or anywhere that they can find room. They all eat together, and look upon one another as equals. Their meals usually consist of rice and dates, and they eat twice a-day,—once in the forenoon, and again in the evening. They are all paid according to the profits of the voyage. The owner of the vessel takes as his share, half; the master or pilot, half of the remainder; his two officers, the helmsmen, half of what he receives, between them; and the remainder is divided equally among the crew. Thus, for example, if the profits of a voyage should be 2000 dollars, the owner's share would be 1000, the pilot's 500, the two helmsmen 250, or each 175, and that of each of the rest of the crew, supposing them to be seventy-five in number, would be two dollars. This would be reckoned a good voyage; the provi-

sions used by the crew all the while being supplied, and taken from the common stock. 15, 514

The vessel in which I embarked had on board more than an hundred pilgrims, who had been at Mecca,* which all Mussulmans consider so necessary a point of practice, that according to a tradition of Mohammed, they believe that he who dies without performing it may as well die a Jew or a Christian. They were returning to their homes in Persia. Keeping in view both worlds, they had gone to Bombay from the Red Sea, and procured as much merchandise as they had cash to purchase, in the hope of receiving cent. per cent. for it in their native country, and thus diminishing the expense of that religious act, which every good Mussulman strains every nerve to perform, if possible, once at least during his lifetime. Such, then, was the vessel in which I sailed, such her crew, and such my fellow-passengers, exclusive of an Indian Portuguese, who went with me in the capacity of a servant, and a German Jew, of whom I will say more by and by, who accompanied me from India as an interpreter. My cabin, as I have already said, was a small space—a few feet square

* See the account of the Mussulman religion in the Journal for August.

—boarded off from the rest of the deck, without a door, and full of rats and cockroaches, musquitoes, and all kinds of vermin, coupled with no very agreeable odour arising from bilge-water, and the crowd of human beings on board, whose raiment remained unchanged from the day they came on board till the day they disembarked, and whose ablutions, although they might satisfy conscience, did not satisfy the demands of cleanliness.

27th.—This day, being blest with particular good health, I thank the Lord for ability to prepare my journal, which shall, as soon as possible, be sent to Bombay.

CHAPTER IV.

Journal for April—Arrival at Muscat—The Faithless Interpreter
—The Assault—Arrival at Bunder Abbas—Kind reception from
Jews.

“ Yea, more, with his own hand he seem’d
Intent to aggravate my woe,
Cross’d all the fair designs I schem’d,
Blasted my gourds, and laid me low.”

AFTER having been tossed by contrary winds to and fro, we anchored in the romantic harbour of Muscat on the eve of the 12th April. The description of Muscat, the tranquil state of the country, though surrounded by numerous savage tribes,—the mode of judicial proceedings, their military, the mixed multitude, the means the Sultan has used to establish himself in his kingdom, the stratagem which secured to him and his successors the throne, and the Jews in his kingdom, will be treated of in my Persian Journal at a future period. The German Jew whom I took with me as an interpreter, gave me

much trouble, and obliged me to send him back to Bombay, and to forward the following statement to the magistrate of police, from which his ingratitude, and the danger I suffered from him, will be apparent :—

Muscat, April 14, 1835.

SIR,—I am requested by the native agent of the Honourable Company at Muscat, to give you some information concerning a trial which took place on the 13th April, in the presence of the acting Imaum of Muscat, as it concerns me individually. The bustle of the vessel, and the state of my health, render this a trying matter, and I should gladly have excused myself from such a painful business had I not deemed the duty imperative, and such as I could not decline. In complying, then, with his request, I beg you will excuse my not entering more fully into detail.

Should any further examination be necessary than that already held in Muscat, I hope to return to Bombay in nine or ten months, when I can answer any questions that may be put to me.—I am, Sir, yours obediently,

JACOB SAMUEL,

Missionary to the Jews.

To J. Warden, Esq.,
Senior Magistrate of Police, Bombay.

The following statement made by me, Jacob Samuel, missionary to the Jews in India, &c. :—

On a missionary tour from Calcutta to Bombay, I arrived at Cochin on the 25th March 1834, where I, for the first time, met the prisoner on the street, as he asked me for alms. During my residence in Cochin, I employed him as an interpreter for two months and a half. He received regular wages at twenty-five rupees per mensem. Finding him taking more liberties (which is generally the custom with those Jews) than I approved of, I dismissed him. I left Cochin after five months' residence, and arrived in Bombay December 28th. On the 25th or 26th January 1835, the prisoner called on me, and complaining that his wife and children were starving, I gave him twenty-five rupees. The next day he called again, and entreated me to have compassion on him, and do something for him. Accordingly, not without opposition, I collected from a few Christian friends the sum of one hundred rupees for him, and sent it in a hoondie to his wife, under the address of Moses Rabbi. The prisoner then daily offered himself to me as a servant, and begged to be allowed to accompany me wherever I should go. Before my departure I made out the enclosed agreement, and likewise told him, that should he

behave well, I would not, on my return, send him empty away. I embarked in an Arab vessel on the 20th March last ; and, from the time we lost sight of land until the 4th of April, the prisoner began to be insolent, and continued to treat me with the greatest disrespect. Whenever I wished to have anything done by him, he desired me first to promise him fifty rupees salary.

He grew worse and worse, and the more as I, not being well acquainted with the Arabic language, could not converse much with the people, and, in consequence, mostly confined myself to my cabin. He ordered my other servant to wait on him, and compelled my cook to do everything by striking him. Whenever I interfered he began to be abusive, and cried that I was not his master, but he mine. If I began to speak harshly he lifted up his fist. This conduct he manifested towards me for twenty days. As I had nothing locked up, he threw away victuals into the sea, and took ink and spoiled my white clothes ; then, under the false pretext of want of food, he complained that he had none, and I myself not knowing what had become of it, was obliged to be without proper food for six days. On the 4th April, about two o'clock in the afternoon, lying very ill in my hammock, and the

vessel rolling from one side to the other, the ropes gave way, when my servant was called to bind it. He asked the prisoner for assistance, who being called, began to display his insolence instead of rendering assistance. I at last said to him, if he would not be ruled by words, I would rule him with a rod. On hearing this he only became the more insolent. I told my servant to give me the walking-stick, seeing which he purposely tried to vex me more. Finding the hammock nearly giving way, I ordered him off, but he resisted, and at last I took the stick and tried to push him away. He tore it out of my hands, broke it, and wanted to strike me, when my servant pushed him out of the door, which was close at hand, and shut it. He afterwards forced himself in three times with a knife in his right hand, and fierce threatenings on his lips, and at last succeeded in wounding me on the back of the head. My servant, standing at the door, besought him to have mercy upon his sick master, but since, instead of listening, he threatened him also with destruction, the servant called out, and some of the passengers who understood the Hindoostanee language came in. When the captain was informed what was going on, he ordered him to be bound. So he was kept thus for three days, during which time he open-

ly avowed, that wherever I should go, I should not escape his knife. When loose, he forced himself twice into my cabin, so that I was obliged to entreat that he should be kept bound till we arrived at Muscat. This was accordingly done till our arrival on the 11th, when he was sent to prison. Monday the 13th the examination took place, when I made my complaint, and the captain, the helmsman, and twenty others, came forward as witnesses, stating that, if requisite, all the passengers and sailors would witness the same. The Sukhani or helmsman declared before the Imaum, that the prisoner spoke daily to him, and tried to persuade him, when in Bussorah, to accompany him on the way to Bagdad, and when opportunity occurred, in the night, to rob the mangy or little boat, and kill the gentleman and his servant, and then share the money, as he expected that the gentleman had a great many bills which he would exchange in Bussorah. This was confirmed by the captain or Nacquodah of the vessel, who stated that the Sukhani Almed bin Ishmael came and told him of it six days before our arrival at Muscat. After the witnesses had been examined, they said that his head ought to be cut off. Hearing that the Arab law is without mercy, I succeeded, through the assistance of

the native agent, Mr Reuben, in having him sent a common prisoner to Bombay, for which I defrayed all necessary expenses.

JACOB SAMUEL,
Missionary to the Jews in India, &c.

CHAPTER V.

Preaching in the Synagogue—Departure from Muscat—Pirates—
Evening Prayer.

Ah ! point to Jesus, on the gospel pole,
Ready to heal the poor backsliding soul,
Point to the tree where glory ever beams,
Point to the heart where mercy ever streams,
Dwell on the blood the great Emmanuel spilt,
Swell the atonement o'er the sea of guilt,
Urge that the Lord is full of truth and grace,
And waits to give salvation, life, and peace ;
That tenderest pity all his bowels move,
Eager to show the brighter scene of love ;
That healing grace he surely will impart,
To calm the sorrows of the throbbing heart.

I SPENT the evening with the Company's Agent, where I met twelve Jews, who had come here at the request of Mr Reuben, for the purpose of keeping the feast of the passover. This being the

eve before the passover feast, they joined in prayer at half-past seven; and, at my request, the synagogue was lighted up, and I spent two hours in explaining the institution of the passover, as shadowing forth that Lamb who was offered for the remission of our sins.

They listened with great attention; and after I had done, I concluded, as I usually do in the synagogues, with the Lord's prayer and the benediction. Every one of my hearers came and took my hand, pressed it against their breast, and then kissed it; but the chief embraced me, and kissed my cheek. All accompanied me to the vessel, where they took leave, with many good wishes and prayers for my safe return.

15th.—Early in the morning we left the quiet and beautiful harbour of Muscat, and sailed across the Gulf to the Persian side. We were followed by myriads of little fish that never left us until we were anchored on the Persian coast.

16th.—We were terrified by a report that a pirate was nearing us. In an hour all was bustle and confusion. The people began to make ready their vessel for defence; and all the old spears, blunderbusses and canons, besides sticks, were put in requisition, and arrayed round about the vessel, to

frighten away the enemy. Every man was put in a position that he might be seen. Old pots and kettles were put up in such a way that they might be mistaken for heads ; and at last the captain begged of me to stand on the deck with my European hat on, that they might think that the vessel was commanded by an Englishman. In the meantime we saw that a large empty vessel, looking very suspicious, was nearing us ; and, passing two vessels which were before us, they sent their boats on board of them. For nearly four hours we remained with breathless anxiety, until they came within hail and sent their boat on board of our vessel. It turned out that one of the Sheikhs in the Persian Gulf, having heard that pirates were prowling about the coast, sent out this vessel for the protection of those native ships that were returning from Bombay, he being friendly to the British Government. Being thus relieved from our fear, we gave them a hearty welcome ; and the pilot, introducing me to them as an holy man who loves to speak about the Mohammedan religion, they all crowded about me ; and, when seated, and the usual rites of hospitality performed, we entered on the topic of Mohammed's mission, and spent nearly four hours in discussing the

subject, only interrupted occasionally by our crew serving us with pipes and coffee. Towards sunset, they all rose to prepare for evening prayer. The preparation for their devotional services was as follows:—

Before they engaged in prayer they performed their ablutions, first washing their face, feet, and hands; and as water was plentiful, they plunged their heads into it; then they washed their mouth, cleaned their ears, blew their nose, and purified their throat by hawking and spitting out all the phlegm. In the absence of water, sand is used; with it they rub their feet, face and hands, and then wipe themselves in the same manner as when they wash with water.

After going through their ablutions, they crowded together on the deck, spreading out a few pieces of mat, on which they arranged themselves, standing with their faces toward the east, and performed their prayer after this manner:—

The eldest, or the one who is considered the most holy, stepped forward, and fell upon his knees; which act of his all imitated. After a short pause, and uttering a few rapid words, they all joined in a general chorus of thanksgiving: then, standing up in an erect posture, they fell down on their

knees, and prostrated themselves several times, remaining in that posture for several minutes ; during all which time they appeared to be engaged in mental prayer. The leader then sprung on his feet, and, being followed in this by all the rest, raised his voice to its utmost pitch, and sung that fine prayer of the Koran : “ God, the merciful, extends his mercy over the whole world, of which he is Lord.” All his fellow-worshippers seemed to pay great attention to his manner, and followed his motions during the whole of the service, which lasted for nearly half-an-hour. At the conclusion, the foresman turned several times his head, saying over his shoulders, “ *Salam alak bysam Moham-med ;*” which means, Peace be to you in the name of Mohammed.

When they had concluded their prayers they went to their evening meal, and I went to my own closet ; and, after addressing myself to that kind and gracious Being who ever protects his people, I sung the evening hymn.

CHAPTER VI.

Departure of Pilgrims—Zoroasterians—Sheikh Abdul Raimon—
Genius of Christianity compared with that of Mohammedanism
—Arrival at Bassidore—Pirates in the Persian Gulf.

Israel hath gain'd the shore—and lo !
The spell-bound waves again give way ;
Jehovah bids the waters flow—
Can Egypt's monarch bid them stay ?

The tempests roar, the surges lash,
And each expiring shriek they smother :
Deep calls to deep, and billows dash
The mailed warriors 'gainst each other.

So may oppression perish—so
May pride and cruelty be broken ;
And let earth's haughty tyrants know,
In *thine*, of their own doom the token.

17th.—At half-past 'twelve we anchored in the
roads of Bandarabas. The captain of the vessel
c 3

kindly sent me on shore in his boat, where I landed and proceeded to the Jewish quarter. This place, though on the coast of Persia, belongs to the Sultan of Muscat. He being a friend to the Jews, calls them the children of Sarah, meaning the lawfully-begotten children of Abraham. Here the Jews, though poor, are permitted to live in peace, and pursue their trade unmolested from the Mussulmans. As the vessel was not to leave until the next day, I enjoyed the hospitality of my poor Jewish brethren, which they offered with a willing heart. The Mullah sent a notice to the rest of the Jews that they should assemble one hour before the usual time for evening prayer. This being the passover feast, they were all free from their daily occupations, and gathered round about me to welcome me.

At five o'clock we went to their synagogue, which was a plain-looking building, made of mortar and covered with the leaves of date trees. After prayer I went into Moses' chair, and took my subject from the 13th chapter of Exodus, expounding and preaching the word, applying it to Jesus, as the first-born from the dead. The congregation consisted of about two hundred, all rather ignorant and unenlightened—for not a single one was there

found amongst them who could reason with me like the Jews elsewhere. In the evening I was invited to the house of a silversmith, where I was hospitably entertained, and conversed until about half-past one in the morning, on the subject of the restoration of the Jews to their own land.

18th.—After a comfortable night's rest I arose early in the morning, and, accompanied by my host, went to the synagogue, where I was received with the utmost respect. The Jews, who sat on the floor on a grass mat, cross-legged and veiled in the garment with fringes authorised by Moses, arose on my entrance, and, while passing through the synagogue up to Moses' chair, every one bowed and kissed the hem of my garment. They then began to chant that beautiful prayer, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." The psalms of the day being then read verse by verse by the congregation, afterwards the reader of the synagogue, with two of the elders came up to me asking permission to commence their morning prayers. Their devotional exercises pleased me very much. They seemed to be in earnest while repeating their prayers. After the reading of the law, I commenced preaching from the Prophet Hosea, chap. iii. ver. 5, from which I

showed them the necessity of seeking the Lord their God, and David, that is, 'the Lord Jesus Christ, their King. As it was not likely that I should remain longer there, I embraced the opportunity of declaring the whole counsel of God. Summing up the evidences connected with the coming of the Messiah, I detained them for more than three hours. After service the Jews brought their little boys requesting me to lay hands on them. That being an ancient custom, and particularly observed amongst the Jews, I most willingly acceded to their request. From thence I was led to the house of one of the elders, where I was entertained with some spiritual songs.

After dinner I took leave of these kind people, and went to the boat, which carried me to my vessel.

19th.—Weighed anchor, and sailed along the Persian coast, in sight of land all the time. Almost the whole of our voyage was now accomplished. As nearly eighty of our passengers left us at Bandarabas, it became more easy to endure the hardships of a tedious passage than before; besides we had now regular land-breezes setting in in the afternoons, which were very refreshing after the oppressive heat of the day. We hardly ever sailed

at night during our voyage from Bandarabas, but anchored at sunset. Amongst the eighty pilgrims who left the vessel I distributed fifteen Persian Gospels, twenty Psalters, and twelve copies of the Prophet Isaiah.

Two of our fellow-passengers were Zoroasterians. These are fire-worshippers, like the Parsees of Bombay. They seemed to be a moral and well-conducted people. They paid much attention to cleanliness, and were very sparing in their food, and drank water occasionally, mixed with a little arrack. One of them falling very ill, applied to me for medicine, and I attended on him for five days, during which time I gained the following information regarding their religion. In the year 2880 of the creation lived their prophet, named Zoroaster, who taught the people to worship God under the image of pure perpetual fire—the sun, and is called by them Mithras, and which is considered by that body the perfect image of the good Deity, called Oromasdes. Darkness they consider emblematical of the evil principle which sprang from darkness. Both the light and darkness were created by Oromasdes, and are emblematical of this world, which is composed of good and evil. The Prince of darkness is called Ahriman, and he constantly opposes

the design of the good deity Oromasdes. They have a book which is called *Zandavesta*, which is supposed to have been handed down to Zoroaster from heaven. The name of this book signifies the kindler of fire, which was given to the fire-worshippers to kindle a fire in their hearts. They give a similar account of the creation as that which we have in the book of *Genesis*. Their laws relating to clean and unclean beasts, ablutions, and the support of the priesthood, are much the same as in the Mosaic code. They do not believe in Mohammed, though they live in the midst of Mohammedans. More particulars regarding these Zoroasterians will be found in my Persian journal, referring to the fire-worshippers of *Yesd*.

23d.—We anchored off the Island of Keshem, where I was shown a place where an English encampment had been for many years, for the purpose of rooting the pirates from the Gulf. I landed, and was kindly received, and treated with the same hospitality which marks the reception of the Arabs everywhere, by S. A. R., whom I found a kind, frank, open-hearted freeman of the desert. When passing through the village, the women came forth to gaze upon me, and, what is more strange, they appeared with their faces unveiled.

Several came near me, who seemed anxious to examine my European attire. When I entered the Sheikh's house, I found a great many of his servants and people of the village met together for the purpose of partaking of a fatted sheep which was prepared. I was invited to the feast, and sat down cross-legged with the rest of the guests. Hardly had we finished our meal, when others came and partook of the same. These seemed to be self-invited, each eating a little, and then retiring to make room for others, and by the time the last of them had retired the carcase of the sheep was stripped to the very bones.

24th.—Being out of provisions, I was obliged to go ashore at five in the morning. Finding that none could be got in the bazaar, I went with a fellow-passenger to Sheikh Abdul Raimon. My companion introduced me to him as a hakim, a native doctor, and spoke very much about my medical skill on board the ship amongst the passengers. The Sheikh immediately conveyed me to his best room. A few chairs and a table were brought, and I was requested to stay there till the vessel again set sail. After breakfast the Sheikh appeared in the hall, accompanied by many Mullahs and others, and after the usual salutation, *Salam alakum*, the

Sheikh told me that these were the learned men of the place, who were come to converse with me. I sat down in the midst of them. My first question was, whether they had read the Anjil or New Testament. The Mullahs said, "No;" but the Sheikh replied he had a Persian one in his house. Our interview lasted three hours. The Mullahs denied the doctrine of a Trinity. They considered Christ to be a prophet merely. I asked them whether they believed in the law of Moses and the other prophets. As they acknowledged the Old equally with the New Testament to be of divine origin, I had no difficulty in proving and convincing them that Jesus is and must be a portion of the Deity, since even the Koran acknowledges him to be born of the Holy Ghost. After we had tired each other with arguments, Sheikh Abdul Raimon asked me to answer him a single question. He then spoke as follows:—I see you are well learned in Torah Musa (the Law of Moses), and all the prophets, and in the Anjil (the Gospel), and in the Koran, will you therefore tell me which religion is the best? Without hesitation I replied, "The Christian Religion." He then asked me my reason for not believing in the Koran, since it contains all things written in the Law and the Anjil. I answered, that much conver-

sation on this subject would only bring us into disputation and destroy the peace we had hitherto enjoyed in our conversation, without any benefit to either of us.

Sheikh A. R. God forbid ! We are assembled here in the name of God Most High, and will not dishonour him by our conversation. Tell me, therefore, without fear, why the world thinks so little about the Koran, since it contains nothing but what Moses and Christ said ?

Myself. I am unwilling to enter into an argument of this nature for two reasons. 1st, Because of my ignorance of the language in which I have to express myself. 2d, Because I know the doctrine of the Koran,—that Mohammed spares no unbelievers, and causes you to use the sword instead of the mild and gentle means our Lord Jesus Christ recommends.

Sheikh A. R. Let me hear, I beg of you, the reason why the followers of Moses and Christ do not believe in the Koran, and whatever your answer may be, though against the Koran (striking his heart), not a hair of your head shall be touched. We are in peace, and love the English nation ; I desire, therefore, to know the reason why so many do not believe in the Koran.

Myself. Will you tell me who is the lawful sovereign of this country ?

Sheikh A. R. The Sultan of Muscat.

Myself. How do you know that the Sultan of Muscat is the right and lawful sovereign of this place ?

Sheikh A. R. Because he has been proclaimed by our forefathers and by us, as the true and rightful heir, and has received a firman from the Sultan of Stambol (Constantinople).

Myself. Has he established any laws ; and are they known amongst you ?

Sheikh A. R. Yes ; and they are known to all the Sheikhs, and Mullahs, and Cazis (chiefs, parsons, and judges).

Myself. Suppose now a person should acquaint himself with the laws of the country, and go and write to all the subjects of the government round about, telling them that they should discontinue to obey the old law, and to acknowledge the old Imaum as the true and lawful sovereign of this place, would you think it right to leave your old law and former sovereign to embrace a new code, and give allegiance to a new prince ?

Sheikh A. R. No ; by no means.

Myself. Why would you not ?

Sheikh A. R. Because we could not believe him to have been commissioned by the Sultan of Stambol.

Myself. Why not? Why could you not believe that he was commissioned, and brought a firman from the Sultan?

Sheikh A. R. The reason that we could not believe him is this, when the Sultan of Stambol sends any person to be ruler in our country, and to change any of the laws established by our forefathers, he makes it generally known to us before his arrival, and afterwards it is proclaimed in every place of his dominions; but if, as you say, one should come privately, being unknown to any of the rulers, we could not acknowledge him.

Myself. You now have given the answer to your own question. You believe that the Laws of Moses have been proclaimed upon Mount Sinai with thunders and lightnings, and that afterwards God made known his will to the world by his servants the prophets, who testified that he is God, and that there is no other Lawgiver than he. In like manner, all the Apostles testified of Jesus that he is the true and lawful Sovereign foretold by Moses and the Prophets; and at last, all the land became witness of his sufferings, death, and resurrection. Even the

Koran testifies that he ascended up to heaven, Therefore, we ourselves are in duty bound to believe his commission to be true, since everything that was foretold beforehand of him was fulfilled by him. But as to the Koran, none of the Prophets nor the Apostles have ever mentioned anything about it ; except that there should arise false prophets.

I have read the Koran, and cannot find any single witness of the voice of God or to Mohammed's having a heavenly commission, similar to the testimony of the Evangelists and Apostles with regard to Jesus. Therefore, I look upon the Koran in the same way as you do upon the man who comes privately to rule over you, and has neither commission from the Council nor from the Sultan.

Sheikh A. R. Though the Christians do not believe in Mohammed, yet the Koran is acknowledged by many nations and even by Jews.

Myself. So is the Hindoo Shastre acknowledged by many nations, yet I believe that no man of sound reason will become an Hindoo ; but the mild doctrine of the Gospel finds followers wherever it is promulgated in the true spirit of the divine Author.

There our conversation ended. Many people came for medicines, and I was obliged to give away almost all my supplies. Sheikh A. R. detained me

till eight in the evening, and accepted of an Arabic New Testament. ,

29th.—We left Keshem and arrived at Bassidore, where I was kindly received by Capt. Melville, British Commodore in the Persian Gulf.

Here I was informed that an Arab vessel loaded with goods from Bombay had been captured by pirates, and the passengers all robbed and ill treated. I had engaged to sail from Bombay in that very vessel, and was not able to get ready by the time that it sailed, or I should have been in it when it met with that disaster. This circumstance led me to reflect on that providence of God which orders all the ways of his people, and often disappoints them in order that he may accomplish what they design. At the time I considered it a great misfortune not to have been able to sail with that vessel, I consider I was hereby delayed a fortnight, but had lost two weeks of the best season of the year for travelling, but now I saw the dispensation was gracious that detained me unwillingly in Bombay. May I learn to trust divine providence more and more, and to confide less in my own wisdom ! “ Not a sparrow falleth to the ground without your Father ; the very hairs of your head are numbered.”

CHAPTER VII.

Journal for May—Going on Board an English Ship—Gardens in the Environs of Bussorah—Mr Barseigh, British Agent—Bath—Jerusalem Hakham.

By Babel's streams we sat and wept
When Sion we thought on,
In midst thereof we hanged our harps
The willow trees upon.

May 1st.—On account of the vessel being overloaded our voyage to Bussorah lasted a whole month, the ill condition of the vessel, the scourge of insects, together with the heat of the sun, brought on me various diseases, so that I was reduced to the lowest state of weakness. Rheumatic pains in my legs disabled me from walking, so that even now I am not able to walk without difficulty. I suffered likewise considerably from debility as well as from pain; but the Lord dealt mercifully with me in the midst of

suffering, and, under the probability of a fatal termination, his grace, imparted, through the imputed righteousness and meritorious atonement of Jesus, peace, and comfort to my mind. From the 20th of May we had nothing to subsist upon; the water was stagnant; and at night I could not sleep for the musquitoes and other insects. I felt that I could no longer exist in this situation; but the blessed Saviour, who hears the secret prayers of his people abroad as well as at home, at sea as well as on land, granted my petition, and in an hour when I felt my fainting spirit gradually declining, sent relief. The ship William the Fourth, from Calcutta, passed up the river, my boy cried to them to send a boat for his master. Captain Eales, after casting anchor, sent a boat, and I was conveyed on board the ship. After having enjoyed for five days the benefit of cleanliness and pure air, the Lord restored me to health, my legs still however continuing so weak that they could not carry me where I desired to go. I was thus again delivered, through the tender mercies of our God, from another trial, and had to sing of mercy after judgment. May all these dispensations prepare me for the work in which the Lord has called me to engage!

In passing up the river, there is nothing that

sooner attracts the notice of a traveller, or more deserves his admiration, than the appearance of the beautiful gardens in the environs of Bussorah. They supply the place with many of the finest fruits, such as peaches, plums, nectarines, grapes, pears, apples, apricots, and pomegranates. Date trees are produced in the greatest abundance, and give the approach to the town an aspect not inferior to that of some of the finest towns in Europe.

The banks of the stream, formed by the union of the most ancient rivers mentioned in history, look so enchanting that the traveller almost forgets that he is sailing on the streams of that Babel whose land is desolate, and all whose former glory and greatness has passed like a dream, until he reaches the very town, when suddenly he awakes as from a dream,—the enchantment is dissolved; and he discovers nothing but a wretched, miserable assemblage of mostly-ruined muddy houses.

June 4th.—I arrived at Bussorah and was kindly received by Mr Barscigh the British Native Agent, who is an Armenian gentleman, and is well acquainted with the English, Arabic, Persian, Syrian, and Hindoostanee languages. After landing he brought me to the British factory, situated on

the creek which supplies the town with water. This is a large and commodious building, consisting of two courts, built after the fashion of the Eastern palaces. Most of the apartments are in ruins, and the one side of the building has fallen to decay. Here two rooms were assigned to me, where I ordered my servants to deposit the Bibles and all my luggage. But I slept during the whole time of my residence in Bussorah, on the open terrace.

In the evening Mr B. informed me that he had ordered a warm bath to be prepared, and two people to carry me there. Accordingly, one stout-built man came up and took me upon his shoulders, and after carrying me through many streets and windings, brought me into a 'Turkish Hummaum, which was a mud-walled building, consisting of a vaulted room, where the people undressed, and of three other apartments for bathing. Here I was set down, and handed over to the Hummaumchee, who stripped off my clothes, and covered me with two pieces of white cotton cloth like that with which the Hindoos generally are covered. I was then carried into the inner room, from which the air was well excluded. The temperature of the room was about 90. I was set down in the middle

of a platform, when a servant of the bath came and poured warm water over me.

I felt the temperature quite intolerable, though the heat was nothing compared with what I had felt in India. The steam caused a heaviness which made my breathing labour, and kept my body in profuse perspiration. After two hours in that place, having undergone many ablutions, and having had every joint in my body cracked, I was carried out into the first room, and laid down upon the carpet, and covered over with cotton sheets. I was then served with coffee and a pipe, and a man, sitting down upon his knees, champoed me for nearly an hour. When carried home I retired, and fell into a sound sleep, from which I was awakened in the morning by a most dreadful pain, occasioned by a prickly heat like that which every European has to endure after his first arrival in India. As this, however, is considered a sign of health, I rather welcomed the unpleasant guest than murmured.

5th.—Mr Joseph Vassier, one of the most respectable Jews here, called on me, to whom I delivered the letter of recommendation; he then requested me to come to the synagogue, and invited

me to a wedding which was to take place on Monday next.

6th.—Being Saturday, I wished to go to the synagogue, but was not able to stir an inch, and as there is no conveyance here I was obliged to remain where I was.

7th.—I was invited to have divine service in the Armenian church. When ready to go I was interrupted by the Pasha, who paid me a visit, and detained me nearly two hours. After conversation on various topics, especially on the difference between the Bible and the Koran, I offered him an Arabic Bible, of which he accepted, and on reading several parts in it he expressed his astonishment at the correctness of the Arabic translation. In the afternoon four Jews came and conducted me to the wedding place. On my entering the house I was saluted by almost every one with *Salam alakum*, except by the Nassi (or prince), who sat in a high place like some Pharisee of olden time. He appeared proud and contemptuous. Every one offered me a seat. I thought it prudent not to accept of any, but went straight up to the Nassi and saluted him with, "Peace be with you." He answered, "And peace over Israel." I stood before him for a few minutes,—we were both silent; but when I saw his want of com-

mon civility I sat down beside him without any ceremony. I entered into conversation with the Hakham of Jerusalem, who sat on my right hand. The Hakham asked me rudely, for what purpose I came here? I told him for the purpose of preaching the gospel of Jesus to the Jews.

Hakham. Take care that your bones be not broken whenever you attempt to preach the gospel amongst the Jews.

Myself. If my bones should be broken for nothing else than for this, I shall not only be satisfied but rejoice with joy unspeakable, that I should obtain the same honour which the apostles of Jesus obtained, who were stoned and killed for the preaching of the gospel.

Nassi (interrupting me with a rude voice). There is no hope of your preaching, or making proselytes amongst the Jews here.

Myself. I trust in God; for he is the God of hope, he is the God of truth; as he has promised that all Israel should be saved, he will surely effect it; and, though I should not live to see the fruits of my labours, yet he will delight to honour them who, by faith in Jesus, honour him.

Hakham. You are mad; if you had your senses about you you would take my advice, and return

from whence you came ; for here you are in danger from Jews and Mussulmans.

Myself. It is every Christian's duty to follow his heavenly call ; and, since it has pleased God Almighty to reveal his sacred truth to me by the light of the gospel, I dare not, I cannot leave the rest of you in darkness. Whatsoever fate I shall have to share, I will preach Jesus Christ and fear none else.

Hakham. Spare yourself the trouble ; we are not in darkness, we have more knowledge than you and all the Christians.

Myself. If you had any knowledge of a Divine Being you would show it in your conversation.

Nassi. Don't you know who we are ?

Myself. Yes, the chiefs and elders of this assembly, denying Him whom God has sent as a Saviour to Jews and Gentiles.

Hakham. If you knew the honour due to the prince of the Jews you would not speak so foolishly in his presence.

Myself. If you knew how to respect a man who left his country and his all to save your souls, you would not show so much pride.

Hakham. Don't you know that we have power to punish you ?

Myself. The same power has a robber on the highway or any other tyrant. ,

Nassi (responding). Not as robbers ; but as men under authority from the Sultan of Stambol.

The Nassi called one of his men and whispered something in his ear. They afterwards offered me coffee, but I refused to drink, knowing their treachery, and how the Jews tried to poison brother Wolffe. I refused afterwards even to drink water, of which, through the ardent heat in this country, I stood often in great need, when speaking much.

CHAPTER VIII.

Jewish Marriage Ceremony—Another Jerusalem Hakham—Difficulties from the Jews, and Encouragements from the Promises of Scripture.

Bless'd is each one that fears the Lord,
And walketh in his ways ;
For of thy labour thou shalt eat,
And happy be always.

Thy wife shall, as a fruitful vine,
By thy house' sides be found ;
Thy children like to olive plants
About thy table round.

ABOUT six o'clock, the celebration of the marriage commenced, and was as follows:—After evening prayer, the nuptial torch was lighted. It was a large wax-candle, dividing itself into nine branches, all of which were burning. This was carried up to the chamber of the galleries to the females, where the bride was ; the bridegroom being all the time amongst the men below. Shouts and screams from old women, usual on such occasions, were heard.

The bride was then conducted down stairs, completely veiled, led by two or three women. The Rabbis exclaimed first, and all the people after them, "My heart is inditing a good matter. I speak of the things which I have made touching the King. My tongue is the pen of a ready writer. Thou art fairer than the children of men. Grace is poured into thy lips. Therefore God hath blessed thee for ever." The Rabbi took in his hand the cup of wine, and said, Blessed art thou, O Lord our God, King of the world !

People (responding). Blessed be He, and blessed be His name !

Rabbi. Who has created the fruit of the vine !

People. Amen.

Rabbi. Blessed art thou, O Lord our God, King of the world.

People (responding). Blessed be He, and blessed be His name !

Rabbi. Who hast sanctified us by thy commandments, which thou hast commanded respecting modesty, and bound us by firm engagements, and exalted our dignity by nuptial rites, and by marriage.

People. Amen.

Rabbi. Blessed art thou, O Lord our God !

People. Blessed be He, and blessed be His name !

Rabbi. Who sanctifieth thy people Israel by nuptial rites and by marriage.

People. Amen.

Rabbi. Blessed art thou, O Lord our God !

People. Blessed be He, and blessed be His name.

The Rabbi then took a ring, and put it on the finger of the bridegroom, and then on that of the bride. Then he took it off and put it in the bridegroom's hand, who put it on the finger of his bride, where it was suffered to remain. Next, the bridegroom said, " Verily, thou art espoused to me by this ring, according to the laws of Moses and of Israel." The Rabbi then handed the wine to drink twice, and said—

Rabbi. Blessed art thou, O Lord our God !

People. Blessed be He, and blessed be His name !

Rabbi. Who hast created all things^g for thy glory !

People. Amen.

Rabbi. Creator of man !

People. Amen

Rabbi. Blessed art thou, O Lord our God !

People. Blessed be He, and blessed be His name !

Rabbi. Who hast created man in thy own likeness, and hast prepared for him a house for ever !

People. Amen.

Rabbi. Rejoice, shout and be merry, thou barren. Thou wilt soon gather thy children about thee in joy !

People. Amen.

Rabbi. Thou makest joyful with joy a lovely pair !

People. Amen.

Rabbi. As thou didst make joyful thy creatures, according to thy image, in the garden of Eden of old.

People. Amen.

Rabbi. Blessed art thou, O Lord our God !

People. Blessed be He, and blessed be His name !

Rabbi. Who rejoicest bridegroom and bride !

People. Amen.

Rabbi. Who createdst rejoicing and joy ; also bridegroom and bride !

People. Amen.

Rabbi. The voice of love and affection, cordiality, peace and friendship, shall speedily be heard

in the cities of Judah and in the streets of Jerusalem !

People. Amen.

Rabbi and People together. The voice of rejoicing, the voice of joy, the voice of bridegroom, and voice of bride, the voice of shouting and of the wedding-day, and of marriage, and of feasting days, and the voice of music of youth shall be heard !

Rabbi. Blessed art thou, O Lord our God !

People. Blessed, &c.

Rabbi. Who maketh joyful the bridegroom and bride, and maketh them prosper.

People. Amen.

9th.—I was very busy with Jews and Armenians, and distributed five Armenian Bibles, and two Hebrew New Testaments.

10th.—Hakham Mire, from Jerusalem, called, with whom I had a very serious argument concerning the soul after leaving the body. He holds the same doctrine with the Romish Church on purgatory.

11th.—This morning I was visited by four Jews with the second Hakham of Jerusalem. I spoke of Jesus of Nazareth, whom their fathers had crucified. But the Hakham proved himself a decided enemy to the truth of the gospel, and afterwards poisoned

the minds of every Jew, and caused me much trouble and pain amongst them. Two other Jews called, who showed any thing but politeness. One of them began to ask me questions continually, without waiting for an answer. Four mocked at the idea I held that the Jews will be converted to Christ. I referred him to passages of the Bible, and left him to judge for himself. But he refused, and said that he knew the Bible very well, and needed not to be instructed. After an hour's conversation they left me.

12th.—No Jews called on me to-day ; but I was very busy speaking words of consolation to many Armenian Christians. I also distributed amongst Mussulmans four Persian New Testaments.

13th.—Went to the synagogue, but was not permitted to enter. This day was a day of trouble. The Jews mocked me on one side, and some Moham-medans on the other. I was very much discouraged. My mind was overwhelmed with sorrowful and painful recollections. The good seed which I sow with great labour seems to fall on stony and thorny ground. I accused myself for having left the fertile soil of India, where I gathered abundance of fruit, to scatter the seed by the way-side in a place that seems wholly unprofitable. While tried by this grievous and humiliating conflict of faith, I

charged myself with misemploying time and means. I therefore entered my closet, and earnestly implored the Father of all grace, in the name of my only Saviour Jesus Christ, to direct my paths and support my present weakness. After having poured out my heart before the Heavenly Sanctuary, I felt more composed, and opened my Hebrew Bible, where I found this inspired message and glorious consolation: "In the morning sow thy seed, and at evening withhold not thy hand, for thou knowest not whether will prosper, this or that." This passage restored at once my fainting spirits, and I said to myself, Be of good cheer, thou art a servant of Christ; and a servant of God must not be weary in well-doing. Though every thing seems to be steeped in obliviousness, every heart steeled against the joyful tidings of salvation, yet will I obey the command of my Saviour, and preach the gospel to every creature.

CHAPTER IX.

Conversations on the Divinity of Christ—Roman Catholic Mass in Arabic—Letter to the Elders of the Jewish Synagogue—Unfavourable Reply—Interview with the Pasha—His Visit to the Ship William the Fourth—Love to the Juice of the Grape.

Who can obstruct the mighty work of God,
Or who impede what mercy sends abroad ?
Who dares assault what God himself defends,
Or spurn the place where he his blessing sends ?
Who can contract the great Redeemer's love,
Or who prevent what Jesus shall approve ?
Who can restrain the cries of Calv'ry's blood,
Or who shut up the bowels of a God ?

14th.—Being very weak, I accepted an invitation from the Captain of the ship William the Fourth, and spent a very pleasant day in conversing with Captain Eales, on the importance of the Bible. Captain Eales objected to some passages in the Bible, referring to the union of the divine and human nature in Christ. He did not consider the beginning of St. John's Gospel, and other passages quoted from the New Testament, proof sufficient

for that doctrine. However, I showed him from the tenor of the divine Scriptures that the union of the human and divine natures in Christ was absolutely requisite to constitute him the true Messiah. 1st, From the plurality of persons in the Godhead which we meet with in the Old Testament, proved from the various names by which the Deity is represented, such as *Elohim*, Gods,—*Adonim*, Masters,—*Osaikh*, thy Makers,—*Boalaikh*, thy husbands,—*Borekha*, thy Creators, Gen. i. 26, *et passim*; Isa. xlv. 5; Eccles. xii. 1, &c. And 2d, From the close union of a human being with the Divinity in the following passages, and others of a like nature. Jer. xxx. 9, “They shall serve the Lord thy God and David their king;” and Daniel vii. 13, 14, “One like the Son of Man came, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom which shall not be destroyed.”

From these important passages I proved that the Messiah, who is spoken of as the son of David after the flesh, must have been God after the Spirit; else how could his service be united so closely with that of Jehovah as in the first passage, and all nations,

people and languages, serve him for ever with a divine worship, as the second passage means in the original? We know that God alone is the sole object of our adoration. No mere human being can be worshipped with religious reverence. From these and many other passages, I proved that the Messiah must be God as well as man ; and, besides, I proved that otherwise he could not have been capable of atoning for sin, or satisfying divine justice.

In the evening we parted in the most friendly terms, with my promise that I would write him more fully on the subject. On the whole, although I do not believe he was fully convinced, I hope my reasonings were not altogether without some effect.

15th.—A third Hakham called on me, who desired me to give him letters of recommendation to India. When I had acquainted him of the little use my recommendation would be to him, he began to use bad language, and as I found that he grew worse, I was obliged to order him out of my room. On leaving me, he said he would curse me, and I should die within thirty days hence. Poor creature, said I, how wouldst thou tremble if the Lord would send such a message to you this night !

16th.—To-day I was very busy with Mussulmans.

17th.—This morning I attended divine service in the Roman Catholic church. The priest performed mass in the Arabic language,—a practice I never heard of before in any Romish church. From thence I went to a coffee place, which always affords an opportunity to speak on any subject I chose. Two Jews called on me, to whom I declared the gospel of salvation through Jesus Christ.

18th.—To-day I was visited by Jews and Mussulmans. The latter were so much pleased with the method of proving to the Jews, from the Old Testament, that Jesus is the Messiah, that they supported me in my object of preaching the gospel to them, as will appear more fully hereafter.

19th.—I sent the following letter to the Jewish community :—

Jacob the son of Samuel, a humble messenger of the crucified Messiah, to the chief rulers and elders of the assembly and congregation in Bussorah, sends greeting :—Brethren and kinsmen of the house of Israel, and all who are connected with the congregation of the fathers, the children that love to meditate on the law of God, and the men that wait for the promise, and who stand before the throne day and night watching for the coming of

that great day in which all Israel shall be saved. Amen.

Be it known that I, the humble servant of the Lord, who has brought letters from brethren of the captivity in India, went away from my country, my father's house ; left all comforts in order that I might come to Babel's streams to inquire after your welfare ; and my heart's desire is to expound the law and the prophets, in the place of God, in the house of prayer,—proving from the books of the fathers, and all the wise Rabbis of blessed memory, that salvation has been wrought through the blood of the Messiah, whose servant I am. Therefore I humbly request permission to come unto the synagogue, where I may deliver the glad tidings to the assembly from the chair where the law and the prophets are read. Pray to let me know when it will be most convenient to wait on the honourable the chief and the men in the congregation ; and may your kind words reach me in peace, with the hope that my request is granted. Peace be with you, and with all the captivity of Babylon. Amen.

Written on the 19th June, in the Factory of the British Resident, Bussorah, 5595 of the world.

JACOB the Son of SAMUEL,

Servant of the Crucified.

This letter was returned with a most absurd and abusive answer written on the back of it. When the letter was brought back, several respectable Mussulmans and Seyd Ibrahim were present, who were very anxious to know what answer they gave. I translated to them my letter and their answer. They were highly displeased, and Seyd Ibrahim said: Had you written such a letter to me, I should have expressed to you my warmest thanks, and, though it is against the custom of Mussulmans to allow any one to enter into our Masjid, yet your mild and learned letter would bring down our prejudices, and, out of courtesy, we would come to hear you. Mr Bar-seigh, the British agent, interfered in the matter, and requested me to acquaint him properly with the contents of my letter. I did so, and he, considering their answer quite scandalous, and an offence to the whole Christian church, mentioned it to the Pasha.

20th.—The Pasha sent me the following message by one of his servants: “ I have heard of the ill-treatment and insult you, as well as the whole Christian community, have received from the Jews, for no other cause than speaking to them about Jesus Christ. I have heard the contents of your

kind letter to them, to which they have returned an answer in language not fit for any man to read. I beg therefore to acquaint you, that, as they have not permitted you to preach in their synagogue, it is my wish you should preach to them in my presence ; and I shall be most happy to call them all before me, in the presence of all the learned men of this place, when you shall be at liberty to ask any questions you choose, and they shall be obliged to return you an answer ; and as I have been told by some learned men, that you are acquainted with all the books in the world, I would like that this should take place in my private house to-morrow at ten o'clock, when I hope to enjoy the privilege of your presence." Rejoicing in my heart at such an invitation, I promised to be present at the appointed hour, and prepared myself, like the apostle Paul before his audience with king Agrippa.

21st.—I went to the Armenian church at six in the morning, and, after mass, the priest offered me the pulpit, which was adorned by two large wax candles burning on each side. I preached from John xix. 19, "Jesus of Nazareth, King of the Jews." I had a very large congregation of men and women ; but I fear the latter had very little benefit from my preaching, except such of them as

asked out of curiosity, and were told afterwards by the men. At the appointed hour I repaired to the Pasha, accompanied by Mr Barseigh, who exhorted me to be strong, and prove the Jews in the wrong. The Pasha received us with great courtesy and respect in the private apartments, a place of distinction, and offered me his own silver narreal. I seated myself very comfortably with the Pasha, and patiently awaited the call to glorify God. The place where the Pasha sat was a chamber overhung with damask curtains of a red colour; these were suspended on hooks, and placed in a way so as to be taken off or rolled up whenever required. The ceiling was adorned with various ornaments, with gilded mouldings, intermixed with inscriptions from the Koran. The floor was covered with a very rich Turkey carpet. Along the sides of the walls were placed on the carpet a narrow mattress, covered with damask; and several pillows, covered with red velvet, were placed on the mattress against the wall. At the end of the chamber there was a little gallery, raised three feet above the floor, where the Pasha's cushion was placed. This mode of furnishing a house is referred to by the Prophet Ezekiel, chap. xiii. ver. 18, 29, and also in Amos vi. 4, and in many other parts of Scripture. Having my Hebrew

Polyglott Bible in my hand, the Pasha admiring it, took it, saying, "Is this the Book of Wisdom?"

Ans. No wisdom is equal to the wisdom a man gets out of this book.

Pasha. I am very sorry that you have been disappointed by the Jews, and am the more sorry that you should be disappointed by me to-day. When the Jews received my orders to meet you here, for the purpose of proving to them that Jesus is the Messiah, they went to the Cazi, or the judge, who came here this morning, and said that it was his duty to interfere in this case, for he had been told by the Mullahs that the man whom they would have to meet possessed a great knowledge in all the Jewish books, and was also master of the Koran with its commentaries. That, therefore, persuaded by many who knew that the Jews would have no answer to give him, and that, in consequence, our Seyds and Mullahs would be obliged to support his arguments concerning Jesus the son of Mary, and that, according to our law, if the Jews were still to deny the Angil, after it had been proved to them from their own law and the Koran that Jesus was sent as their Messiah, we should be obliged to kill every one of them, and that the laws of our country could not save them, he begged of me not to call

them together for the purpose, but to punish them for the bad conduct they manifested towards you.

The Pasha then said, that whatsoever punishment I wished he would inflict upon them. I thanked him for his kindness, and told him I came to this country for no other purpose but to preach the gospel amongst the Jews. That I had always obtained that permission by a civil and kind letter, and that I was persuaded the letter would have procured me the same here, had it not been for their ignorance and wickedness. I again thanked him for all the interest he had taken on my behalf. When urging him to drop the subject of punishment the Pasha obliged me to leave it to his own discretion. We then conversed about the difference between the Mohammedan and Christian religions, and he was very much pleased at the explanation I gave him of the Christian doctrine. He approved of the mild and humane laws of the New Testament, and acknowledged that none but the Spirit of God could have dictated such. He then ordered all manner of fruits, and another narreal and coffee to be brought. After two hours' conversation I took leave of him.

22d.—Samuel Joseph called on me, with whom I had a long conversation concerning the new cove-

nant, in Jer. xxxi. 31 ; and showed its fulfilment from the New Testament, especially Matt. xxvi. 25, " For this is the blood of the New Testament, which is shed for many for the remission of sins."

23d.—I had the pleasure of accompanying the Pasha to the ship *William the Fourth*. Captain Eales saluted the Pasha with three guns, which were answered by the two ships of the Turkish fleet. When he stepped on board, he was received by the captain and all his officers in military style. The crew, who were composed of Lascars and Europeans, were all ranged in three lines, and salaamed after the fashion of the Mussulmans, with which the Pasha was very much pleased. Captain Eales having been formerly in the navy, kept his ship exactly after the discipline of a frigate. The Pasha examined everything belonging to the vessel ; but he was lost in admiration when he came into the cabin, which indeed looked like the state-cabin of some admiral's ship. Having examined all the looking-glasses, pictures, and portraits, we were led to another cabin where the table was covered with all the luxuries of India. We all sat down and partook of the kind and liberal hospitality of our captain. After partaking of several of the viands, the Pasha suddenly looked up, and opening his

mouth wide, and exclaiming, Bah ! bah ! He said to the captain that the cabin was too close for so many people, and begged of him to send on deck all the ship's servants. They were sent accordingly. The Pasha at the same time ordering his own servants on deck, desired them to shut the door of the cabin after them. No sooner was this done, than he, with a heavy sigh, cried out, *Al chamd' al illa !*—God be praised. He immediately took a decanter, and poured out a tumbler of wine, and drank it off, saying, Nothing is better than the water of the grape, where it can be had in safety. The health of the King and the health of the Pasha were then drunk ; and Captain Eales, speaking the Arabic fluently, made a suitable reply.

On my return I found three Jews in the factory, with whom I conversed for a considerable time concerning the coming of the Messiah.

CHAPTER X.

Interview with the Elders of the Jewish Synagogue—Base Conduct of the Hakham—Reconciliation with the Nassi and Elders—Preaching to English Sailors.

Let tender mercy ever sway thy heart,
Reprove and caution with a father's care,
And aim to start the penitential tear.
Strive to convince, reclaim, and sweetly win
The wandering soul from every hateful sin,—
Say that the Saviour longs again to hear
The feeble breathings of the broken pray'r.

24th.—Mr T., an Armenian gentleman, called on me. On conversing with him about the subject of my preaching to the Jews, he said, that they would never be prevailed on to believe in Christ, for they had been, and still were, a stiff-necked people. He added, they express their joy even in the public streets at having resisted your attempt to preach the gospel to them in the synagogue.

Myself. It is indeed grievous to me that the Jews will not be prevailed upon to hear and believe the word of God. But, though my first attempt has been resisted, yet I may make another, and if they yield not to the second, yet I may still try a third, and should my labour be lost on these unhappy people, it will not be lost to me. Though my preaching cannot save others, yet I shall thereby deliver my own soul at the great day of judgment. All events are in the hands of God, but duty belongs to man; let me therefore not be weary in well-doing, and then I shall reap if I faint not.

25th.—The Nassi, and all the elders of the synagogue, called upon me. After Mr Barseigh had introduced them to me, they acquainted me with the purpose of their coming. The Nassi then stood up and addressed me as follows:—

We, the elders and rulers of the Jewish congregation, received a letter from you on Friday last, but none of us saw it except myself. But as I had no time to read it, I sent the letter to the Hakham of Jerusalem, and the answer he wrote is not known to us. Having, however, heard from the Pasha, that you have been grossly insulted by us, and that your letter has been returned, we wish to

apologise for the same, and beg of you to pardon the Hakham for the liberty he has taken.

Myself. It is every Christian's duty to pardon and to forgive, for our divine Master has taught us daily to pray, "Forgive us our trespasses, as we forgive them that trespass against us;" and as I cannot expect forgiveness of him unless I forgive others, you may be assured that I have long forgiven you.

Nassi (stood up and said). In the name of all the Jews' congregation, I beg your pardon, and the pardon of all the Christians whom we have offended by the bad language.

Myself. You have not offended me, nor any Christian, but you have offended the living God, even Jesus of Nazereth, who is Lord of all Jews and Gentiles. You have blasphemed his holy name, and put openly to shame all those who profess him and the gospel. You have not sinned against man, but against God; and since he that sinneth against the Holy One cannot be forgiven by man, but by the living God, consider your doings, and repent and turn to Jesus, and, through his blood, receive remission of your sins, which are as red as scarlet. After an hour's dis-

course, they requested me to come to the synagogue, and preach from the Old Testament, but not to mention a single word from the New, which I declined; for no servant of Christ is able to know what the Holy Ghost, who is sure to be present on such a solemn occasion, will teach him. The Jews afterwards expressed a desire to live in peace with me. The synagogue is also open to me; but I doubt whether I shall be able to do any good so long as the three prejudiced and ignorant Hakhams remain here. It was indeed a wonderful change of providence, that such wicked, ignorant, proud, and insulting people, should condescend to humble themselves before an individual whom they look on as an apostate, and a pestilent fellow, who deserves not to live. If a man's ways please the Lord, he will make his enemies to be at peace with him.

What though the hosts of death and hell
All arm'd against me stood;
Terrors no more shall shake my soul,
My refuge is my God.

After about two hours and a half they all left me with apparent penitence.

26th.—This day I was very busy with some Jews, who have turned Mussulmans. There are

about three hundred of them in this place. These are the worst sort of people in Arabia. They are a disgrace to both Jews and Gentiles. In the evening I was invited to the native Agent's, where I spent three hours very profitably in conversing with Jews and Mussulmans.

27th.—This being the Jewish Sabbath, I was ready to enter the synagogue, but was prevented by an accident for which I know not as yet how to account.

Sunday the 28th.—The harbour of Bussorah being a mile and a half from the town, Captain P., of the Indian navy, kindly sent a boat to the other ships, three in number, and brought two boatful of their crews, with their officers, to attend divine service; himself, setting the example to his men, attending divine service during his stay at Bussorah. At half-past ten service commenced, and I preached the third time in the Armenian church to a crowded congregation. Most of the respectable Armenians who speak English were present; and, if I am to judge from what I heard, they expressed themselves highly gratified with the service. The native agent was himself there; and I believe it was through his interest that we obtained the use of the church.

A Packet being just about to be dispatched to India, I sent the following letters:—

*British Factory, Bussorah,
June 27, 1835.*

MY DEAR MR R——,

It is with feelings of gratitude that I am enabled by God's mercy to write you once more. Since my last letter I have experienced a great change both in body and soul, and now I can say with David, "It was good for me that I was afflicted." The vessel in which I embarked was overloaded, and our voyage from Bombay to Bussorah lasted seventy-four days. Its bad condition, together with annoyance from insects, and the ardent heat above, brought on various diseases, so that I was reduced to the lowest state of weakness. Rheumatic pains in my legs disabled me from walking. Even now I am not able to walk without difficulty, having suffered so considerably from pain and debility. But in the midst of all the Lord has dealt mercifully with me, and when under the probability of a fatal termination, his grace imparted, through faith in the imputed righteousness and meritorious atonement of Jesus, peace and comfort to my mind. I wish continually to remember what I have re-

cently experienced, and to live every day under the solemn impression that my hour is at hand, when I shall be summoned before the great tribunal to give an account of myself. Under these convictions, I bless the Lord for an increasing desire to testify the gospel of Christ before Jews, Mohammedans, and nominal Christians, and the opportunities afforded me daily to confess him before men, will, I trust, ensure his confessing me before our Father which is heaven. My difficulties with the Jews in this place prevent me from entering into details, but I trust you will be able to receive some farther information from Captain Eales, whose conduct towards me in an hour of trial deserves the warmest gratitude of which my heart is capable. He rescued me from the fatal termination of my disorders, and therefore I recommend him to you. I do it because he is in doubt of some passages in the Scriptures. If your time will permit you, I trust you will do all you can for his soul, and receive the acclamations of the angels in heaven. I shall embark a month hence for Bagdad, but I fear I shall not be able to proceed on my journey through Persia. However, I wait a letter from Bombay, which will decide the matter, either to proceed or return. In the meantime, permit me to recommend myself to your pray-

ers, and the prayers of all the churches, that the Lord would bless my labours and increase my faith, and support me on the way of my pilgrimage. I am thankful to Mrs R. for the kind disposition she bears still towards me, though I do not deserve it. Will you kindly remember me to her, and to all other friends? and should you see Dr C. will you inform him what I am doing? The Lord be with you all. —I am, my dear friend, yours truly,

JACOB SAMUEL.

Rev. J. Robertson, St John's Cathedral, Calcutta.

British Factory, Bussorah, June 27, 1835.

MY DEAR BROTHER IN CHRIST,

My difficulties with the Jews in this place are great, which you may see in my journal for this month. However, I trust that by patient labour I shall overcome all their prejudices. But there seems to approach at present a trial of which I never dreamt before,—the want of a friend to whom I might discharge the fulness of my heart. How truly did Lord Bacon describe my present condition when he says, “We know that stoppings and suffocations are the most dangerous in the mind. You

may take sarza to open the liver, and steel to open the spleen, flower of sulphur for the lungs, and castoreum for the brain; but no receipt openeth the heart but a true friend, to whom you may impart grief, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart to oppress it, in a kind of civil shrift or confession." I could write my present feelings to no other; but as you have an experimental knowledge of missionary labours, you will readily see the necessity of a friend, who may with modesty speak of the hardships a missionary has to endure, and the means required to alleviate them. There are many things which a man cannot say himself with modesty but are grateful in the mouth of a friend. I trust you will be able to know my whole situation from the above, and should you be able to further my object, so as to help me to proceed on my journey to Persia, where there are 32,000 Jewish families, I shall rejoice, and if not, I shall proceed a month hence to Bagdad, where there are eight thousand Jews. The expenses here are enormous. They ask for a boat to go from Bussorah to Bagdad, seven hundred cronin; and one hundred cronin for other expenses, which is about a sum of six hundred rupees. (£60.) The expenses from Bagdad to Shiraz, by

land, are, according to the account of the British agent here, one thousand six hundred rupees. (£160.)* You know the provision I made for the journey, and you may easily imagine in what agitation my mind must be, especially in a country where every man who looks upon me expects a present. However, I trust to Him who said, "Fear not, I will never leave thee nor forsake thee." I send you my journal, closed up for the month of June. I hope you will be able to get it printed in "the Spectator," and to obtain for me a copy for every month from February. I should have written to my beloved friend and benefactor, Captain Lester, but, knowing that your Christian love enables you to live in harmony with each other, I hope to be excused; and I hope you will apologise for the same. You are at liberty to acquaint every one of my friends with the contents of this letter. My kind respects to Mrs S., Captain and Mrs J., and Mr F. in particular; for I must acknowledge men so disinterested in money-matters are scarce. Please also to remember me to Mr W., Dr C., Mr F., and all those who obey the gospel

* I made that tour afterwards, and the whole expenses did not exceed two hundred rupees, or £20. This proves how little a traveller can depend on natives.

of Jesus Christ. That our heavenly Father may preserve you all in health and strength, to glorify him, is the prayer of your feeble instrument in Christ.—Believe me, my dear brother in Jesus, yours faithfully,

JACOB SAMUEL.

To the Rev. J. Stevenson,
Chaplain of St Andrew's Church, Bombay.

CHAPTER XI.

Party in the Pasha's Garden—Journal for July—Arab Horse-dealer—Visit to Mahomar.

This verdant plain, that gently purling rill,
Yon flow'ry dale, and lofty fertile hill,
High crested with its ever beauteous trees,
Have charms for me, that never cease to please.

Great Pow'r Supreme ! in these thy works we see
A faint, imperfect, distant trace of thee :
Thy skill creative spread the azure sky,
And fix'd yon radiant orb of day on high.

MR BARSEIGH called on me, and acquainted me that the Pasha had requested him to bring me with him to a garden three miles from this. Being an entire stranger in this place, and having no man to converse with during the day, also to avoid the ardent heat, I consented. We then left the Presidency at nine o'clock, and ar-

rived at the place about half-past ten. We met the Pasha, attended by a few hundred of his men in great style. He ordered a cushion for us to sit opposite to him. To sit in the presence of the Pasha, when the whole court are standing around him, is an honour and respect which a European hardly knows how to estimate ; and gives the Missionary a standing in society which enables him to do much good among the bigoted Mussulmans. After we had partaken of refreshment, consisting of delicious grapes, apples, apricots, limes, pomegranates, along with a glass of anise, the best liquor I ever tasted, which is manufactured from the twigs of a certain species of tree,—the dinner was announced. A large cloth was spread before us, upon which a small table, one foot high, was put, on which a round silver tray, which contained several dishes, was placed. Under each dish a linen cloth or napkin to wipe the fingers, was laid, which is very necessary, as there are neither knives, nor forks, nor spoons. The food consisted of boiled rice, boiled mutton, fowls, and a few smaller dishes of sauces. The Pasha then putting his hand into the dish, after saying “Bismillah,” began to eat. Each of us followed his example, when the rest, who sat not like ourselves, cross-legged, but upon their

heels, began to tear the flesh from the fowls with their fingers, and devoured it with a celerity which would be estimated in Europe voracious. Cutting with knife and fork is never performed at any table in the East. The Pasha, to mark his regard to me, put often, with his bare fingers, some choice bit upon my plate, and this he continued to do to others to whom he wished to show some particular regard; but as if to mark one out as a great favourite, he would do it, by taking a morsel and placing it on the tongue, which the favourite held out for the purpose. During this part of the feast we were entertained with vocal and instrumental music, &c. All the performers executed their parts well; and everything that was upon the table was well dressed after the Turkish style. The Pasha was very cheerful, and contributed everything in his power to please his guests. The Pasha having risen from the table, all rose after him, and then each of us, after washing our hands, was served with a pipe and coffee. Their mode of amusing themselves, when away from the restraint of the divan, left me little opportunity to speak about the gospel; but I am happy to say that though I have not been able to do much good, yet my presence prevented them from evil talking and wicked practices. One of

those which I may specify was the dipping of two Jewish boys under the water, who, when they rose, their tormentors seized them and twisted their legs together, and, with their left hand, seizing them by the neck, pricked their fleshy parts with a pin they had in their right hand, so that the poor creatures would open their mouths to cry. They were then instantly dipped head over ears in the water, whilst the bubbles were seen ascending, and the gurgling of the water in their throats heard. This created such amusement to the spectators that roars of laughter, and the clapping of hands, resounded from shore to shore of the river. Their tormentors, being thus applauded, repeated this inhuman play, so that I was compelled to go up to the Pasha, and beg of him to put an end to such a cruel amusement. This, however, was a check to the mirth of the whole society, and I was looked upon as an intruder, since the Pasha gave orders to relieve these poor Jews, who, when they came out of the water, came up and prostrated themselves before the Pasha, and then afterwards turned to me and kissed my hand. Though they could not gratify their evil passions, the Pasha was so much pleased, that when we were about to return home, he told me he was going to salute me ; and

on passing the Turkish fleet he ordered a double salute to be fired. In the evening, I conversed with three Jews, whose minds seem to be impressed with the truths of Christianity.

30th.—This morning I went to the Jewish quarter again. Many Jews met me in the street, with whom I spoke for a considerable time. Afterwards I went to a coffee-house, and some Christians who had turned Mussulmans came, telling me they did not believe in Mohammed, but in Christ. A great many Mussulmans and Jews sat round about us, when I spoke about Christianity for a considerable time.

July 1st.—Sheik Abraham, from Zubar, called on me, and invited me to go to his stables and see the Arab horses which he intended sending to Bombay. After spending an hour with me in religious discussion, I accompanied him to one of the largest stables in the place. There I was shown the finest Arabian horses ever destined for Bombay. Having examined them, the Sheikh ordered two beautiful creatures to be saddled, and requested me to take a ride. I mounted the one which had a European saddle, and followed the Sheikh out of the gate into the desert. When free from the incumbrances of streets and turnings, the Sheikh set

off at full gallop. I followed him; and never in my life did I see such a beautiful sight as that before me. The chief sitting so gracefully, clothed in a white thin abba or Arab mantle, on the swiftest creature of its kind, and the wind wafting his flowing robes as if he had been furnished with eagles' wings to aid him in his rapid course. When we had galloped for nearly an hour and a half, the Sheikh came up and asked me how I was pleased with his horse. I complimented him and the animal according to their respective deserts; and, returning to the stable with the horses, I went with him to a coffee-house, when, sitting down cross-legged, as usual, and ordering coffee, which was brought, without sugar or milk, in a small cup, and a pipe, the Sheikh asked me to buy the two horses for my friends in Bombay. Being curious to know the price of such estimable creatures, I requested to be informed of their value. But my astonishment was great when, instead of an answer, he came close to me, and taking hold of my right hand, with his left hand covered our hands with the hem of his garment, and pressed some of his fingers to the palms of my hand. I mistook this for some masonic sign, and could not in the least make out what he meant. Finding¹ that I was ignorant of

this mysterious mode of dealing, he came close up with his mouth to my ear, and instructed me about numeration on the fingers. When the business in question, he told me, relates to hundreds, the thumb is one hundred, and every finger increases it according to its number;—when thousands, the first finger is one thousand, and so on. They mark the single numbers by pressures on certain parts of the palm of the hand, and this mode of bargaining is practised throughout Arabia. Not a word is heard; and I have often since seen, in coffee-houses, that whole cargoes were sold without a sound being uttered. All that can be seen of the most important transactions is when the purchaser does not come up to the amount desired, a slight motion with the head, or shutting of one eye; and even this cannot be discerned unless we are close to them. What an example are these wild sons of the desert to our more civilised horse-dealers in Europe! and how much does their behaviour shame those professedly Christian merchants who think nothing of a falsehood, and even of an oath, in the selling of a horse, or in the bartering of goods!

July 2d. — Visited Mahomar, and called on Sheikh Jabar, to whom the vessel in which I per-

formed my voyage belonged. He received me very courteously, and after attending to the rites of hospitality, I entered on the subject of my mission ; and, before I left, distributed six Persian New Testaments, five copies of the Psalms in Arabic, ten copies of the Prophets, and a copy of the whole Bible to the Sheikh. There is nothing remarkable in the place itself except that it carries on a considerable trade with India and Persia, being built on a branch of the Tigris,—six hours' sail below Bussorah.

July 4th.—Went to the synagogue, where I remained until after the reading of the law, and expounded the 8th Psalm. I was permitted to dwell long on the subject. After service I visited a place called Mahr Alave.

Sunday the 5th.—An English ship which had arrived with a cargo of coals from England, added greatly to our number of worshippers, and the Armenian church was crowded during service.

6th.—Visited several Jewish families, going from house to house, and preaching and teaching the word of life.

7th.—Continued my visits from morning till half-past five in the evening, when I distributed several copies of the holy Scriptures, both in He-

brew and Arabic. The evening I spent in the large coffee-house opposite the government-house, where all the officers and respectable inhabitants resort.

CHAPTER XII.

Providential Preservation from a Venomous Serpent—Interview with a Pole—Preaching in the Synagogue—Rabbi Solomon Ben-Gabriel.

Upon the adder thou shalt tread,
And on the lion strong :
Thy feet on dragons trample shall,
And on the lions young.

Because on me he set his love
I'll save and set him free :
Because my great name he hath known
I will him set on high.

8th.—Early in the morning I was startled from my sleep, and felt a cold pressure on my chest, and, putting my hand to the place, I was horror-struck in finding that a long thin snake, about three feet and a half long, had coiled itself upon my breast, happily by a sudden pluck I shook it from me, and escaped unhurt. I was so frightened, however, that it was a long time before I could recall my wandering thoughts, and as it was very early, I crossed the creek and went into the garden belonging to the factory, where

the fragrant odours of the great variety of fruits and flowers soon restored me to my usual frame of mind, and kindled a feeling of gratitude towards my heavenly Protector. Never have I felt such an ardour to breathe forth fervent prayer than when finding myself surrounded with the beautiful creation of this earthly paradise ; and, with a thankful heart, I bent my knee, and offered the following orison, selected from a collection I had with me :—

“ Father* of all”—thou source of light,
 Enthron’d “ in heaven† on high,”
 Whose pow’r supreme omniscient rules,
 Thro’ earth, sea, air, and sky ;

To thee ! a suppliant rears his pray’r—
 Humbly he bends his frame :—
 Vouchsafe me faith, submission, hope,
 Whilst “ hallowed be‡ thy name.”

And Lord, vouchsafe, in thy good time,
 Receded earthly joy,
 Blest scene ! transcending human reach,
 “ Thy kingdom|| come on high.”

* Our Father, Isa. lxiii. 16 ; Mal. ii. 10 ; Psal. cxlv. 16 ; Ephes. i. 5.

† Who art in heaven, 1 Kings viii. 43 ; Isa. lxvi. 1 ; 1 Pet. i. 4 : Isa. vi. 1.

‡ Hallowed be thy name, Psal. cxv. 1 ; Psal. lxxxvi. 11 ; li. 15 : 1 Cor. x. 31. •

|| Thy kingdom come, Psal. cxv. 2 ; xvii. 8 ; 1 Thess. v. 23 ; Col. iii. 4.

As mutual love entwines in peace,
 Celestial hosts above,
 So may "thy will on* earth be done,"
 And man breathe perfect love.

Tho' sweet is life, experience proves
 How soon it ends below ;
 Thy glance alike its spark supplies,
 Or shapes the mortal blow.

Yet whilst along this transient scene
 In industry I glide,
 Grant me the fruit of daily toil,—
 "Each daily† want supplied."

As thou to all, or good, or bad,
 Mercy and love extend ;
 So may I feel, thus taught by thee,
 For foe as well as friend.

"Forgiveness"‡—charitable balm—
 From thence what blessings flow ?
 Deign me, O Lord, that share *on high*
 Which *here* I others show.||

So anxious is thy bounteous care,
 So provident of harm,
 Frail man, his talent well employ'd,
 Secures thy shadowing arm.

§ Thy will be done on earth as it is in heaven, Acts xxi. 14 ;
 1 Sam. iii. 18 ; Psal. cxix. 36 ; Luke i. 6 ; Psal. cxix. 93.

* Give us this day our daily bread, Prov. xxx. 8 ; John vi. 34.

† And forgive us our trespasses, Psal. xxv. 11 ; 1 John iii. 4 ;
 1 Tim. i. 13.

‡ As we forgive them that trespass against us, Matt. vi. 15 ;
 v. 11 ; Philem. 18 ; Acts vii. 60.

Illum'd* by thee, O teach me, Lord,
 Obedient to thy will,
 Grateful to hail each *latent good*,
 To shun all *specious ill*.

And Oh ! that first of earthly boons,
 Teach me *myself* to know,—
 That heaven's reward on high awaits
 A life well spent below.

And† grant me, Lord, when ages close,
 In destiny unknown,
 On earth my pilgrimage approv'd,
 In joy t' approach thy throne,

When worlds on worlds shall trembling rise,
 Attendant on thy nod,
 And all created things await
 The judgment of their God !

To thee, whose throne is highest heav'n,
 And footstool spacious earth,
 Whose pow'r the wondrous fabric rear'd,
 Whose wisdom crowned its birth,—

To thee—Great Gcd ! let humble man
 His grateful anthems raise !—
 Yet Oh ! too feeble all his skill
 To utter all thy praise !

* And lead us not into temptation, but deliver us from evil.
 Matt. xxvi. 41; Psal. cxxx. 1; 1 John ii. 15; 1 Tim. iii. 7; vi. 10;
 Rom. i. 26.

† For thine is the kingdom, and the power and the glory, for
 ever, Jude 25; Psal. ciii. 19; Phil. iii. 20; Psal. cxlviii. 13.

AMEN. Psal. cvi. 48; see Isaiah xiv. 27; 2 Cor. i. 20; Rev.
 xxii. 20; xix. 4.

9th.—Returning from my labours amongst the Jews, I had to pass a narrow street. Reaching a door which led to a stable, I heard groans which nothing but severe affliction could have wrung from the human breast. Following the direction from whence the sound came, I beheld a poor European lying in the corner of the stable near three horses, in the most wretched and forlorn condition. Upon inquiry I found that he was a Pole, who came from Bagdad in the capacity of a servant, and being attacked by the plague, he was deserted by every one and left to perish. He supplicated for a drop of water, which I immediately procured him. Poor creature, the sight caused me to shed tears. Influenced by sympathy for his sufferings, and a concern for his immortal interests, I determined to remove the sick man, whose name was Andrews, from the stable of Hajee Yusuff to the Residency, where I would attend him daily.

My unceasing efforts to alleviate his sufferings, and to smooth his road through the valley of the shadow of death, was deeply felt by the poor sufferer, and often did he put the question, Why I took so much trouble with him who had no claim on my sympathy, as he was a Roman Catholic, and would never be won over' to another church. But

before he died, he was satisfied that I was guided in all my labours for his good, simply by that divine law, “Thou shalt love thy neighbour as thyself.”

There was something very striking in the similarity between this poor helpless being, and the man who is represented by the Lord Jesus as being amongst thieves, and relieved by the good Samaritan ; and I am sure that nothing can be more acceptable in the sight of God than to befriend a helpless human being—a stranger in a foreign land. Besides, we are promised by our blessed Saviour a sure reward ; for he says, “ Inasmuch as ye have done it to the least of these, ye have done it unto me ; for I was sick and ye visited me, and I was athirst and ye gave me drink.”

10th.—Seyd Abraham called on me and invited me to his house, where I spent two hours in reading in the Arabic translation of the Prophet Isaiah.

11th.—This day being Saturday, I preached morning and afternoon in the synagogue from the lesson of the day.

Sunday 12th.—Preached as usual to my English congregation in the Armenian church.

13th.—I spent nearly the whole day with my poor patient, who suffered severely from the ravages of his disease. In the midst of his suf-

ferings he would often ask me whether I thought that he was near death. I told him that from his present appearance he was fast approaching to eternity, and pointed out to him the necessity of being washed in the blood of the Lamb, that he might appear before the throne, clothed in that white robe which is the righteousness of the saints.

From the 14th till the 17th I continued in my daily course, teaching by the way-side, and in the coffee-houses, visiting, and distributing the word of life to all who could read, and applied for it.

18th.—Preached, as usual, in the synagogue, and afterwards went home with Hajee Yusuff, Wazir to the British Embassy, where I dined with the family. During dinner, a beautiful boy and two girls, belonging to my host, sang the following hymn, from the hymn-book written by R. Solomon Ben Gabriel.

My heart, be careful of thy utterance,
Be exceedingly humble,
Fear God, and number
His righteous words.

Having been requested to return thanks, according to the custom of the Jews, I did so, and left the hospitable roof of my host, to attend on my

sick Pole. In the evening I went to the synagogue, and delivered a lecture on the typical sacrifices in the book of Moses.

19th.—Held divine service in the Armenian church, as usual. In the afternoon several Jews called on me, and told me a rather questionable story. After cross-questioning one of them, he confessed that what they had told me was not true, they merely intended to frighten me. I laid before them some portions of the Scriptures which prove the wickedness of a busy-body, and dwelt upon the 9th commandment, which says, “Thou shalt not bear false witness against thy neighbour.” After having thus shown the enormity of the crime committed by telling falsehoods, and slandering one’s neighbour, I dismissed them with a lesson from one of the Jewish writers, Solomon, son of Jehudah.

Choose truth in thy speech,
And never tell falsehood in anything ;
For truth is the basis of peace,—
And a *falsehood* is the daughter of great contention.

CHAPTER XIII.

Eagerness of Arabs to obtain the Scriptures—Affecting State of the Pole, Andrews—Solemnity of a Dying Hour, and the need of Faith in Jesus.

“ Who can describe the joys that rise
Thro’ all the courts of Paradise,
To see a prodigal return—
To see an heir of glory born ? ”

“ God moves in a mysterious way
His wonders to perform.”

20th.—Several Arabs made application for books, and brought me presents, which consisted of dates, butter, cheese, and a little manna, which they said was gathered from an elevated green spot fifteen days’ journey from Bussorah, on the road to Aleppo through the desert.

21st.—On entering the sick-room of my patient, I found the poor sufferer in a very weak state.

Hitherto I thought my labour and attention for the good of his immortal soul fruitless, he having been brought up in the strict faith of the Roman Catholic church, as has appeared in the narrative. He was very ignorant and superstitious, and often had a longing for a priest ; but when I found that he was drawing nigh to the gates of death, I felt it my duty to address him thus in German language : Andrews, hitherto I have laboured more for your body than for your soul, with a hope that you might yet be spared and become a useful man and a true child of God. I satisfied myself with fervent prayers in your behalf at the throne of grace, and, from a feeling of sympathy, did not wish to alarm you ; but now since that there remains not the least shadow of a hope of your recovery, I am compelled to announce, that you will soon be released from your present sufferings ; and that you may escape a more terrible suffering which awaits the impenitent, I solemnly and earnestly entreat you, as your only present friend, to look back upon your past life, which is marked with sins both of omission and commission, and employ the short space that remains between this and the grave, in the contemplation of that solemn hour, which will remove you from this mortal abode to an immortal habitation, where

your soul will be either eternally happy or eternally miserable. To the mansions of felicity there is but one way,—Christ Jesus, the true and only way. Go, then, and ask forgiveness of God through the merits of the Saviour, and although your sins be as scarlet the blood of Jesus will make them white as snow, for God is a merciful God, our heavenly Father is full of pardoning love. I would not thus agitate your weak mind if I did not see you at present to be in a critical position, to be a man standing on the brink of a precipice, with one foot already slipping down to the dreadful gulf beneath. My bowels yearn over you. O flee from the wrath to come! I see you gradually approaching eternity, without a hope of beholding the face of God in peace. I have laboured for many days; I have spent many hours of watchfulness, and yet I find you have lent a deaf ear to all the warnings I have given you. I read the Bible daily; I have shown to you the streams of mercy, the clear and chrystal fountains proceeding out of the throne of God and of the Lamb. I have proved to you the certainty of the punishment due unto sin, but you have not yet considered sin in good earnest, else you would not speak about absolution from a poor man. What can a sinful mortal do for you? And what cannot

Christ do for you ? Oh ! can the world, the flesh or the devil, ransom you ? No, none but the blood of Jesus : no church, no priest can save you ; no intercession of saints, no Virgin Mary, no power in heaven or in earth can intercede with the Father, except Him who stands at the right hand in the presence of the majesty of God. Take care then, dear Andrews, that you do not split on the false rock of your church, which has given you a vain confidence,—a rock where many have struck and been lost. You have wandered as an outcast from God, and have now arrived at the eleventh hour. And oh ! what a dreadful thing will it be for you if your lamp should want oil and be left in darkness, shut out from the presence of God and of the Lamb for ever and ever. Oh think on this solemn warning, it may, perhaps, be the last that you will ever hear from mortal man ! Waste not your precious moments, oh ! stop and think, and take the way that will lead you to eternal life. “ Now is the accepted time, now is the day of salvation.” Oh ! despise not the goodness of God : accept the precious offer here on earth which will make you rich throughout eternity. Give up your whole heart to that heavenly Father who abounds in mercy and goodness. We have all sinned against heaven and

God ; we have all been allured by the follies and temptations of this world, and are guilty of the most heinous crimes, but God is merciful, long-suffering, abounding in goodness, mercy and love ; he will cast out none that come to him by faith in the Son of God.

I left the poor sufferer lost in deep meditation. In the evening, at half-past eight, when I entered his room, I found him free from pain and more calm than I ever saw him before. My address seemed to have had its effect, for he was now awakened to a deep concern for his soul, as he told me that he now saw the importance of seeking a personal interest in the Lord Jesus Christ.

CHAPTER XIV.

The Pole exhibits marks of True Penitence—He desires the Sacrament—His Death and Burial—Andrews' Previous History.

Jesus, lover of my soul,
Let me thy mercies fly,
While the raging billows roll,
While the tempest still is high.

Hide me, O my Saviour ! hide,
Till the storm of life is past.
Safe unto the haven guide :
O receive my soul at last.

22*d*. — This day I enjoyed much sweet communion and fellowship with the Father and the Son. Being left alone in the factory, I spent the whole day with my patient. On entering his room, he seemed to be engaged in prayer, and I found him resigned to the divine will, which was apparent from his patience under his sufferings. I saw that divine grace had triumphed over ignorance

and superstition. On opening his eyes, a smile played on his palid countenance. He said to me that he had spent all the time in prayer and deep meditation, and enjoyed much of the heavenly peace wrought through the blood of Jesus. As he seemed to be very weak, I thought it prudent to leave him for a time; but, towards evening, he was taken so much worse that I thought that the hour for his change was at hand. I knelt down beside his pallet, and offered an ardent prayer at the throne of grace in behalf of his immortal soul. On rising from my knees he seemed to have recovered, and desired to be left alone.

23d.—Early in the morning I visited him, when I found him composed. I sat down and read, in the German Bible, the 23d psalm; and chiefly dwelt on the 4th verse,—“Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me.” He lifted his dying eyes to heaven and said, “That is the language of my heart.”

I asked him whether he expected to be admitted into the presence of the glory of God? He replied:—

“Dear Pastor,—Pardon my negligence and the

offence which I must have given you, who are the best benefactor I ever met. You have not only administered to my earthly comfort, but rescued me from perdition. You have taken me from a place where not even a dog was permitted to come nigh me, and brought me here, where I have enjoyed, undeservingly, your kind attendance and hospitality. What shall I say? Had I any hope of recovery I would still wait before I declared myself; but now, being with one foot in the grave, I will declare that my faith rests on none but on the crucified Jesus. I hope to gain a blessed eternity through none but through the intercession of that atoning sacrifice slain for the remission of my sins. I owe my heaven to none but to the Mediator, and to you, as the honoured instrument in leading me to Christ. My only earthly desire is to have my reconciliation with God confirmed by the sacrament that commemorates my dying Lord, from which I have been deprived for four years; and, if I may not be thought unworthy, oh! dear pastor, administer to me, in these last hours, the bread and wine, after the manner of your church."

During this short speech he was often checked by a rattle in his throat, and finding that there was no time to be lost, I hastened to comply with his

dying request; and, sending to some of the ships for a few friends to be present, who would furnish me with the elements,*I went to my room, and poured out my overflowing heart into the bosom of my Saviour. When Captain R. arrived, we prepared for the solemn service; and, by his desire, I raised his head a little, for the purpose, as he said, to receive the earthly elements more comfortably. During the interval I heard him often saying, "Thou dear Jesus," *Ahca har Jesus*. Being joined by Captain R., I commenced the communion service of the church of England for the sick; and, whilst reading the prayer appointed for a sick person at the point of departure, his spirit took wings, and flew for succour to the blissful regions where sin and pain can be felt no more. There is no doubt on my mind that he belonged to the blessed indeed which die in the Lord. To him the beautiful lines of the poet might be truly applied:

"The winter of trouble is past,
The storms of affliction are o'er;
His struggle is ended at last,
And sorrow and death are no more."

BURIAL OF THE POLE.

The day not being far advanced, it was agreed amongst ourselves that he should be buried, towards evening, in a way becoming the character and privilege of a Christian. Accordingly, notice was sent to the Armenian priest, who kindly undertook to arrange everything; and the funeral took place at half-past five in the evening. Very much to the credit of our Indian navy, Captain P. and his officers, as well as some of the European sailors, and the captains of other ships, followed the funeral in full uniform. This was a Christian example to those Mussulmans who regarded the poor man as the dirt and offscouring of all things. I myself followed the bier as the chief mourner. When arrived at the burial-ground, we all gathered round the grave, and, in my surplice (a dress most becoming this solemn service), commenced—"I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

This being the first time that I read the burial service, I was deeply affected; and it made a deep

impression also on my audience;—especially at the lowering of the coffin into the grave, I saw tears flowing down profusely from many eyes, even from those of stout sailors and warriors. Those who see death in every shape, and with all attendant horrors, were affected when I read the following part of the service:—"We therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ."

"Our brother the haven hath gained,
Out-flying the tempest and wind;
His rest he hath sooner obtained,
And left his companions behind.

"The voyage of life's at an end,
The mortal affliction is past;
The age that in heaven he spends,
For ever and ever shall last."

Mr Andrews, who died in the British Residency, and was buried, by permission of the agent, in the Armenian burying-ground, was aged twenty-eight years.

The following particulars of his history, which he communicated to me, may not be uninteresting to the reader:—

Andrews was born in Warsaw, the capital of Poland, in the year 1807.

His father was a respectable tradesman, who, aided by the industry and counsel of an affectionate wife, had amassed considerable wealth. They were bigotedly attached to the Romish church, and trained up their only child in a most superstitious regard to every rite and ceremony of that erroneous system of religion. Young Andrews was taught to esteem the Virgin Mary as the queen of heaven, and the refuge of sinners, and to look upon the priest as his immediate saviour—as one who could regenerate in infancy, absolve from all guilt and sin through life, and pray souls out of purgatory after death. In common with all other Roman Catholics, he grew up in ignorance of the word of God, and was taught to regard the Scriptures with indifference, or distrust, and was, therefore, living without hope, and without God in the world. When he was fifteen years of age, the iron hand of death sealed the eyes of his kind father ; a visitation which so much affected his tender mother, a woman of a weak constitution, that she did not long survive him. Their son eventually became the possessor of all the property they left behind them. In the struggles of his country for independence

with the Russian despot, his interest was so deeply excited, that he acted no mean part in that unsuccessful attempt. He received two wounds, in two successive battles, and was left among the dead in the latter conflict, in the neighbourhood of Riga. In these circumstances he was found by a poor peasant woman, who had been in search of the body of a near friend, who had fallen in the engagement. He was assisted by this kind woman to a neighbouring village, where his wounds were dressed, and every means taken by her to restore him. From thence he was sent to Riga, where he was received by a friend, who treated him with the utmost attention.

By the kindness and care of these good people, he was soon restored to health, but finding himself pursued by the relentless hand of the enemy, he fled to Constantinople, where he remained an exile from his beloved country, and numbered among the refugees. After patient endurance of suffering, toil, and trouble, he was forced, by the hand of necessity, to enter the ranks of the Turkish army. By plunder of Christians these defenders of their country contrived to subsist ; crime was the passport to promotion ; and the greatest robber was soon changed into the heroic leader. From a life such as this

the soul of young Andrews recoiled with horror. The pious lessons which had been poured into his infant ear, by the sweet accents of a mother's voice, though marred by the additions and deformities of Romish superstition, still retained the mastery over him, even amid such scenes of wickedness and guilt as daily met his eyes. Often was he offered promotion, if he would but join the cry, "There is no God but one God, and Mohammed is the Prophet of God;" and as often did he indignantly refuse to allow his conscience to be lulled asleep by the prospect of any gain the world could bestow upon him. His misfortunes were deeply aggravated by the fact, that among his officers were some who, *like* him, had fought for Poland, but *unlike* him, had forfeited their principles for the smiles and favour of their superiors.

These were the loudest in their demands upon his virtue, and were provoked to madness when they found all their entreaties in vain. The candour and firmness of their countryman often put these renegades to shame, and they resolved to accomplish his destruction in order that their consciences might suffer no more pangs from his presence. At length his numerous enemies prevailed, and false witnesses were easily found, who stated

that they heard him curse Mohammed. He was hurried before the Cazi. His sentence was soon pronounced, and he was ordered to the galleys. For eight months he plied the oar with a weary hand and heavy heart. We need not dwell upon the agony of his soul. The tender mind can well imagine how maddening must have been the reflection, that the wretches who caused his liberty to be taken away were high in honour and official dignity, while he, whose only crime was that he loved his religion and his country more than the honours of the Turk, was degraded and sorely enslaved.

At the expiration of the above-named period, he escaped from his miserable condition through the assistance of a benevolent priest. His heart being filled with gratitude towards his deliverer, he proceeded with him in the capacity of a servant to Bagdad, but he was not long destined to enjoy the comfort of this humble situation, for the good priest was, shortly after their arrival, ordered by his superior to proceed to Georgia in Russia.

This child of misfortune was again thrown upon his own resources, in a strange land, without friends and without sympathy. His late benefactor had indeed left for him in a merchant's hands two hundred chamais—about £15 sterling, but this he re-

solved not to touch to the last extremity. He adopted many expedients to obtain the means of subsistence, sometimes he would carry water, run messages, or write foreign letters for merchants, and at other times he would serve a European as groom. Thus he spent two years in this precarious situation, which brought him to the period of 1835. At this time a renegade Pole happened to meet him, and with great promises raised his hope of bettering his condition if he would but accompany him to India in the nominal capacity of a servant, where he stated he had made interest with the British government, from the circumstance of his being a great man, and possessed of much wealth.

Andrews was prevailed upon by this wretch to lift his money, and place it in his new master's hands for the purpose of assisting him to purchase a few horses for the Indian market. The unfortunate man found himself again in a most miserable situation, for the pretended gentleman turned out to be nothing better than a juggler and line-dancer. Andrews embarked with three horses in a native boat in the month of May, and proceeded down the Tigris to Bussorah. Being exposed to the rays of a vertical sun, and the heat and stench of the boat, he was reduced very much. When he arrived at

Bussorah, his master, who travelled by land, brought the horses to the stable, where Andrews followed, and where I found him as already described.

How wonderful was the course by which the providence of God led this poor Pole to hear the blessed gospel of Jesus, as delivered in his own precious Word. His soul seemed slung out of the bundle of life ; he wandered he knew not whether, till the good Shepherd, who came to seek and to save the lost, laid hold of him, and led him into his happy fold, and spoke peace and comfort to his troubled spirit, by bringing him in contact with a messenger of peace,—a wanderer like himself, but directed by that inscrutable Providence which orders all things according to an adorable plan, which we poor and short-sighted mortals deem mysterious.

24th.—I felt very unwell ; and some of the Armenians rather frightened me by saying that I was infected with the disease of which Andrews died.

25th.—I felt better, and went to the synagogue ; but my service was short. I was invited by one of the officers of the synagogue to dine with him ; and when, in conversation, I described the divine nature of Christ, he ordered one of his children to sing the beautiful hymn expressive of the unity

of God, which will not be uninteresting to the reader :—

Lord of the world, who reign'st supreme
 • . Before the sun his course began,
 Thy sovereign pow'r 's the exalted theme
 Of creatures who thy works can scan ;
 And though creation pass away
 Thy glory ne'er shall know decay.

Equal or consort has he none,
 Without beginning or end ; alone
 The Lord, and Israel's Holy One,—
 His is the sceptre and the throne.
 My God, my Saviour, who me freed,—
 My rock and shield in time of need.

He is my banner and my stay,
 The God of all who call on him.
 'Tis he that guards my soul by day ;
 And when night's shades the earth bedim,
 My body, too, he will defend ;—
 For all to God I now commend.

Sunday the 26th.—I held divine service with my English congregation, when I preached a funeral sermon for poor Andrews,—the effects of which, I feel convinced, on the strongest evidence, are felt to this day.

27th.—A packet being made up for India, I was busy with preparing my letters.

CHAPTER XV.

Sabians, or Followers of John the Baptist—Their Origin—Their Rites—Their Religious Opinions.

Were we baptis'd a thousand times,
It would be all in vain ;
This cannot wash away our crimes—
We must be born again.

No sacrament, no outward form,
Can save from endless pain ;
We must be of the Spirit born—
We must be born again.

28th.—After my return from the synagogue, I met, in the Armenian coffee-house, a number of Sabians, generally called the followers of John the Baptist. After having been saluted by the chief, curiosity led me to inquire into their creed, in consequence of which I was invited to their priest's house, but he was apparently disinclined to disclose

any particulars concerning their religion. All the information I could gather at this time was, that they believe John the Baptist to be their Mediator, and greater than Jesus Christ. I was subsequently informed by the Armenians, that they are subject to continual persecution from their enemies. Their proper name is Mandayi Yaha, but the Mussulmans call them Sabians, which means *to change*. Their dress is similar to that of the Arabs. They are well inclined towards Christians, but express hatred for the Jews, because of their circumcision, They eat neither with Christians, Mohammedans, nor Jews. They use nothing without its having been previously baptized or dipt under water. They never eat of any animal which is accounted unclean according to the law of Moses. They very seldom kill oxen; sheep and poultry however they kill, and that in a very peculiar way: the victim is immersed in water, and while in that state is deprived of its life, a prayer being at the same time recited. They marry amongst themselves alone; should the husband or wife die, the survivor cannot marry again. My servant informed me that a Sabian gave him to understand that he would furnish me with every information in writing, and that if I wished to put any questions, with a view of informing myself on

any point, he would procure me a Sabian who understood English, and who had, been Moonshee to Colonel Taylor, the British Resident at Bagdad. At the same time, he proposed that I should go with him to Corno, where he would introduce me to the Ganzawra, or high priest of the Mandayi Yaba. This I willingly agreed to, and accordingly the next day I set out with my guide, and arrived on the following morning at Corno. I spent two days at this place, was introduced to the Priest, and gained the following information from him :—

The Sabians originally inhabited Syria, thence they emigrated, and are now settled in the following places, Corno, Sukel Scho, Shuster.

They believe in Christ, but affirm John the Baptist to be greater than He. They baptise their children when they are thirty days old; the infant is carried to the banks of a river, and dipped three times in the element; a prayer is then offered up, which closes the ceremony. They observe neither feast nor fast. The book that they generally read is the *Sedra Rabba*,* which contains their doctrine. For the performance of their devotional exercises, they meet together in the morning, when a liturgy or prescribed form of prayer is

* A book of the same name is current among the Jews, but its tenor is different.

read. The ceremony of marriage with them is very simple: the bride is baptised in the river, and given over to the bridegroom, they are then considered man and wife. They acknowledge themselves to be sinners, and hope through the mediation of Christ, and John the Baptist, to be saved from eternal condemnation. They do not believe that Christ and John the Baptist suffered death, because, say they, "They are of the Spirit of God." They believe that there is a Devil, the author of all evil; that he walks the earth in the human form, and that in order to tempt mankind, he takes upon himself the form and likeness of the object of his designs. They believe him to be the angel of death, and this would seem a reason why those persons who are employed in the burial of the dead are not allowed to enter their places of worship. Those whose duty it is to dress dead bodies are called Malalca. The corpse is dressed in a white suit of linen, and washed in the river before it is inhumed.*

They believe in the transmigration of souls, and say that the soul of a deceased person remains forty days in the house wherein he died. †

* This custom is prevalent among all Asiatic Christians, and among the Jews as well; where there is no river they wash the body at the place of interment. •

† The Jews say thirty

They generally go on a pilgrimage to Shuster,* where they suppose their prophet to be buried.

They believe in the resurrection of the dead, and that on the great and final day John the Baptist will appear with our Lord Jesus, and make a glass bridge over the river Euphrates. Then shall the dead arise and walk over it; they that lived and died in the true faith of a Mandayi will pass over in safety, and be admitted into Paradise; † but the wicked, that is, infidels, will break through and fall into the river, whose stream shall carry them into a burning hell, where they must remain until they be thoroughly purified. Their ideas concerning a future state are very liberal, perhaps more so than those of any other nation I know of in the whole world. They argue that God is too compassionate and merciful a being to inflict eternal misery on the creatures his hands have made; the wicked man will certainly be punished, but the punishment and its duration will be in exact proportion to the number and enormity of his crimes. After having undergone due purgation, he will be restored to the presence and favour of his Maker. Even idolaters and murderers will have divine mercy extended to-

* So do also the Jews to a certain extent.

† A belief of this nature is current among the Jews. See a Work, entitled Hebooth Hacaver.

wards them, though their punishment will necessarily be severer, since their crimes are more heinous than any other.

They honour the temple of Mecca, and have great respect for the pyramids of Egypt; for they think that Sabi, son of Edon or Enoch, is buried under the third of them. But their chief pilgrimage is to a place near Haram (the ancient Charraë, or Haran), in Mesopotamia, where, as some think, Abraham was born; and certainly from hence he departed with his family for the land of Canaan. Some insist that the Sabians respect this place, because of Sabi, the son of Mari, who lived in Abraham's time, from whom they derive their origin, and perhaps their religion, with more probability than from Sabi, son of Enoch, who lived before the deluge.

There seems to be no distinction of caste among them; the poor and the rich are treated alike. The Ganzawra is held in great veneration among them; he bathes before he prays, and is the only individual who performs every religious ceremony; he has charge of their religious books, which are generally written in the ancient characters. They abhor idolaters, and hate the Jews; and because the Mussulmans practise circumcision, they come in for an equal share of detestation. Abraham is supposed

by them to have been before his circumcision,* a Mandayi. They have no altars, nor do they offer sacrifices; their house of assembly is private, nor is any stranger admitted except he be a Christian, whom they have a great regard for. The building is a very plain one; in the middle is a small tank filled with water, which is said to have been originally brought from Shuster, the truth of which I doubt, since the water looks too fresh and clear, and fully establishes the falseness of the assertion.

The morning before I left, the following paper was brought to me, which the Moonshee, already spoken of, copied from the original and transmitted to Colonel Taylor :—

The Mandayi were originally the inhabitants of Egypt and followers of Haya (the living God), until the dynasty of Pharaoh established idolatry. Many in Egypt, however, remained worshippers of the one true God; and when Moses came, and called the Israelites out of Egypt, and exhorted Pharaoh to worship the true God, Pharaoh resisted. Moses then went out with the Jews to Syria, and Pharaoh's host was overwhelmed and drowned in the Red Sea. Many of the Mandayi followed Moses,

* This agrees with the account Maimonides has given of the birth of Abraham.

and worshipped as he did, the only one true God ; but they were always averse to the Jews, on account of their law of circumcision, to which they never would submit. They followed the Jews to Syria, living sometimes in amity, sometimes in enmity with the Jews, preserving still the worship of the true God. But in the time when Moses invaded Egypt, one Artawan, a Mandayi, left this hemisphere, and went to the North Pole, to a happier hemisphere, (the Sabians divide this sublunary world into two hemispheres), where he lived for many many years ; and in the time that Yahia* arose, the followers and descendants of Artawan came to Syria ; and in the time of Mohammed, all the Mandayi left Syria on account of persecution, and came to Bagdad, and from thence to their present seats.

Many prophets have arisen since that time among us, who have performed great and mighty miracles ; and many years ago a Mandayi in very poor circumstances, dressed like a beggar, came from Bagdad to Shuster to live there among his brethren in peace. That beggar had with him a beautiful and virtuous lady. His name was Adam Abul-F'araj. The Mandayi lived at that time a life of vice, and

* John the Baptist.

the fear of the Lord was not with them, and they made trials to persuade the beggar's wife to sacrifice her honour, but she resisted all their temptations, and finally complained of their conduct to her husband. The poor Adam Abul-Faraj said, "Let us leave this perverted generation, they have ceased to be Mandayi;" and he left behind him a paper, upon which the following words had been written:—"The time of persecution, misery, and tribulation will come over you, so that ye shall not know how to help yourselves, then ye shall surely look out for me, that I may assist you, and bring you out of great tribulation. The beggar disappeared, and was no more thought of. Several years after his departure, a mighty, learned, and powerful Mohammedan Sheikh came to Shuster, attended by two lions, who obeyed strictly their leader and master's command. That Mohammedan Sheikh asked the inhabitants of Shuster, what kind of inhabitants was to be found in the city. It was told him that they were Mandayi, that is, Sabians, living in that place. "In the name of the most merciful, the compassionate God!" he exclaimed, "are there still here any of the Sabians?" and saying this, he sent for them. He asked them, in what their religion consisted? They replied, "We are Mandayi Haya,

followers of the one living God. The Mohammedan Sheikh replied, "I now make you this proposition, in a few days you must either answer all my questions; or you must all turn to the religion of Islam, and confess that Mohammed is the Prophet of God; otherwise, these lions shall, at my command, devour every one of you." The Mandayi all went home, sorrowful, distressed, and confounded, and none of them dared to enter into an argument with the Mohammedan Sheikh. They looked into their books and they found it written: "There shall rise a man, an enemy to your religion, who shall make you such and such proposals; when he shall appear, ask forty days to reflect." The Mohammedan Sheikh agreed to this, but required that, in the meantime, every day two Mandayi should be given to him, as food for his lions. It was agreed that they should give him every day two sheep. The forty days were nearly expired, and there was found none among them who dared to hold an argument with the Mohammedan Sheikh. They again opened their books, and they found a page upon which the following words were written:—
"The time of persecution, misery and tribulation, will come upon you, so that ye shall not know how to help yourselves, then ye shall surely look out for

me, whom ye now despise, ye shall look out for the poor beggar, that he may assist you, and bring you out of great tribulation!" They immediately remembered the beggar, and that they were directed by the books to look out for him, for it was written, that poor beggar will be the deliverer of the Mandayi! They immediately sought for him, and found him. They asked him, "Are you the man who lived among us in former times?" The beggar replied, "Yes, I am the man, what is now your desire?" They said, "Persecution, misery, and tribulation, are now come upon us, we expect you to come and to deliver us!" The beggar answered, "Have I not told you that you shall look out for me?" "Come, let us go." He then went with them to Desbul, near Shuster, where the Mohammedan Sheikh awaited them; and there they found that some bread which the supposed beggar, Adam Abul-Faraj by name, had brought with him many years ago from Bagdad, was still warm. Accompanied by all the Mandayi, he went to the Mohammedan Sheikh, when the forty days were elapsed. The Mohammedan Sheikh asked, "Who is there now among you who will undertake to argue with me?" They pointed out to him the supposed beggar, Adam Abul-Faraj. The Mo-

hammedan Sheikh was surprised that so insignificant a beggar should dare to contend with him in argument. The supposed beggar said, "Thou hast now to begin to prove the truth of thy religion." The Mohammedan Sheikh, addressing himself to the lions, said, "*In the name of God, and Mohammed his Prophet, I order you to tear that infidel in pieces !*" The lions approached the beggar, but on seeing him they stopped. The beggar, Abul-Faraj, said to the lions, "I forbid you in the name of Haya Kadmaya (in the name of the living God, who is of old), to touch one of his followers, a Mandayi." The lions bowed down before him, and then retired. These lions had been accustomed to ascend the wall, at the Mohammedan Sheikh's command. He ordered them at that time to do so, but in vain ; they no longer obeyed their owner's command. The beggar, Abul-Faraj, then said to them, "I command you, in the name of Haya, the living God, to ascend the wall." The lions immediately obeyed !! Then Abul-Faraj said to them, "I command you now to devour those two chief men of the Mohammedan Sheikh." The lions immediately obeyed the command of the supposed beggar.

The next day the Sabians and Mohammedans

went into the plain of Shuster; the beggar demanded a pigeon, and requested the Sheikh to cause the pigeon to bring him a single date. The Sheikh said, "How will this be possible?" The Mandayi said, "Command, and the pigeon shall do it." The Sheikh commanded accordingly, and the pigeon brought immediately a single date. The beggar said to the Sheikh, "Take the stone out of the date, and plant it, and water it." The Sheikh did accordingly, and immediately a most beautiful and lofty date-tree made its appearance. The supposed beggar then directed the Mohammedan Sheikh to ascend the date-tree, and the tree, according to the order of the beggar, began to shake in such a violent manner, from the wind, that the Sheikh was alarmed for his life. The beggar, however, allowed him to descend in safety, and to depart in peace. The defeat obtained safety for the Sabians. The Sheikh left the place, and two buildings were erected near Shuster, to mark the issue of that remarkable challenge. These pillars are said to be seen to this day near Shuster.

The Rev. James Townley gives the following account of this sect:—"The Sabians were worshippers of the hosts of heaven. Lactantius considers Ham as their founder, one of whose grandsons was named

Seba, (or Zaba,) and from whom Arabia Felix was called Saba. See Job i. 15; xxxi. 26—28. Maimonides says, Abram was educated among the Sabii, who ‘filled the world with their pestiferous sentiments.’

“Maimonides also says they taught that ‘the stars were inferior deities, and the sun the Great God.’ That ‘the other five planets were gods, but the sun and moon gods of a superior order.’ They were also Ignicolæ, or worshippers of fire, whence Ur received its name. To these powers they dedicated images—of gold to the sun, of silver to the moon, and of inferior metals to the stars. For these they afterwards built temples, and dedicated trees to them.” Mr Townley farther observes, that the descendants of the ancient Sabians, are the Mendai Jehai, or Christians of St John, and the Guebre, or the Parsees in Persia; and the modern Sabians on Mount Lebanon, are the descendants of those ancient idolaters who practised the sacrifice of wild beasts, and passed their children through the fire. But Dr Hyde denies that they were idolaters at all, and considers the true Sabiism as the patriarchal religion, before it was corrupted by idolatry.”

The following is an account of the modern Sa-

bians, by Mr Taylor :—" This religion is one of the three to which Mohammed gave his protection, with a kind of approbation in his Koran, (chap. ii.) These three religions are Judaism, Christianity, and Sabiism. According to Houssain Vaez, in his Persian paraphrase on the Koran, the Sabians have several observances derived from Judaism, Christianity, and Mohammedanism. They honour angels with a religious worship ; they read the Psalms of David ; they pray turning towards the south, and sometimes towards the north. Some think they hold the principles of the Sadducees." They have a book, says M. d'Herbelot, *Bibl. Orient. art. Sabi.*, which they ascribe to Adam ; it is their rule of faith, written in characters which are very particular ; but the language is almost entirely Chaldean. They venerate John the Baptist, whose disciples they profess to be. They practise baptism, whence some travellers give them the name of Christians of St John.

The following history concerning David, related to me by Seyd Abraham, and believed by all the Mohammedans, may be here introduced as another specimen of Eastern legends :—

" One day the children of Israel came to David, to request him to shew them how the judgment

will be conducted on the day of resurrection. David said, 'Very good! come to me at some festival, and I will shew you.' About this time a very difficult causè was brought before David. A woman was accused of stealing an ox, and killing it for food. The woman pleaded that she was ready to die with hunger, and that the ox came to her of his own accord, and said, 'Kill me, and eat me, for I shall make excellent food for you.' David seemed satisfied with this apology; but the owner of the ox was not; and he strenuously demanded justice. At this time Gabriel appeared to David, and said, 'Command all the children of Israel to assemble to-morrow on the plain, that they may see a specimen of the judgment which shall take place at the day of resurrection.' Accordingly the people assembled on the next day, when David ascended a pulpit, and the woman, with the owner of the ox, were brought before him. In the first place, David read a verse from one of his Psalms, which produced universal silence; all listening to his voice. He then addressed the owner of the ox, saying, 'Do you remember, that on the day you left Sham (Syria) for Mesir (Egypt), you entered into the service of a chief, who was travelling with five hundred loaded camels, and that you drove the

camels into a plain, where you murdered their owner, and buried him in the sand; and that you proceeded into Mesir, with the camels and merchandise, where you remained forty days, and afterwards returned to Sham, and told the children of Israel that the property you brought with you was all your own? Thus you made yourself a great man in the earth; and your riches have continued to increase until this day. Now, the man whom you murdered was the husband of this woman, and the father of her two children.' When the owner of the ox heard this speech, he denied the charge, saying, 'I never murdered a man in my whole life, nor did I ever take any one's property.' His hands immediately cried out, 'O prophet of God! on that day we cut the man's throat;' and his feet said, 'O prophet of God! we buried him in the sand.' Thus, his limbs bare testimony against him, and his mouth could say nothing more in his defence. In this manner will God judge men in the day of resurrection, when their mouths will be shut, and their hands and their feet testify concerning their deeds. David then ordered the robber's head to be struck off, and stuck upon a pole, and all his property to be given to the woman whose husband he had murdered.

CHAPTER XVI.

*Journal for August—A Jewish Family—Pasha's Entrance into
Bussorah.*

Pray that Jerusalem may have
Peace and felicity.
Let them that love thee and thy peace
Have still prosperity.

Now, for my friends' and brethren's sake,
Peace be on thee, I'll say ;
And for the house of God our Lord
I'll seek thy good alway.

August 1st.—Went to the synagogue, but the hour of prayer was past.

2d.—Held divine service in the Armenian church.

5th.—Visited a very respectable Jew, whose name is Sasoon Salak, with whom I had a very interesting conversation. He invited me to spend the evening with him.

When he received me into his family-circle, where few persons even of his nearest male relations have admission, I ascended to the top of the house by stairs, which were placed at the entrance of the court, and admitted by a low wooden door, hung not on hinges, but, as is common in the East, by having one of the outside boards formed like an axle-tree, with a pivot at each end, the uppermost, which was the longest, was pressed up into a socket in the lintel, while the other fell into a cavity of the like fashion in the threshold.*

The top of the house, as in all Eastern houses in these latitudes, was flat, covered with a strong plaster to keep the rain out, surrounded by a wall about breast high, answering to the description given in Deut. xii. Here his whole family, which consisted of wife, mother, two daughters, daughter-in-law, son-in-law, and two sons, were enjoying the cool refreshing breeze of the evening. The women had very beautiful features, well formed, of middle stature, black eyes, rosy cheeks, Grecian noses, little mouths, high foreheads, covered with black ringlets, which also hung over their shoulders in curls. On their head they wore a turban, like that of the Turk-

* See Maundrel's description of the royal sepulchres at Jerusalem, where the doors are exactly of this fashion.

ish women—they were dressed in silk very tastefully. Their necks were covered with muslin shawls, and the ends of the fingers dyed with henna. They wore gold ornaments on their heads, rings on their fingers, and armlets on their arms. On my entrance the women seemed to be engaged in their devotional evening prayer, whilst the men sat apart conversing together. Here I spent an hour and a half in the most pleasant manner, enjoying an intellectual entertainment. The ladies, without restraint, joined in the conversation, speaking beautiful Hebrew, and would sometimes smile at my pronunciation, as being somewhat foreign to them. The occupation of the Jewish women all over the East is within doors; and, engaged in their domestic circle, they never trouble themselves about anything not strictly speaking connected with that occupation. Their only out-door occupation is to visit the sick, attending women in childbed, or assisting in marriage festivals. Most of the respectable class are taught to read, but none to write their own language, but every Jewish girl, from her early infancy, is instructed about the unity of God—the necessity of morning and evening prayers—blessing before and thanksgiving after a meal. When a young girl is about to be married, the elder women

are desired to instruct them about the laws of God, and duties incumbent on the wife towards her husband, including the rules prescribed by Moses concerning purification ; in short, she is guarded against giving offence to her husband, and instructed in everything relating to conjugal happiness.

Before the birth of the first child, the mother remains with her daughter day and night, and never leaves her till forty days after her confinement. Every Jewish mother nurses her own child, and during the first year she will hardly ever leave it to the care of another for a single hour. Mothers bear such affection towards their children, that they will deprive themselves of daily bread for the purpose of dressing out their children in the most gaudy colours, and ornament them by hanging about them chains of silver and gold, with various gold coins. I hardly ever found a Jewish woman with a cheerful countenance, whose married state was not blessed with children—the desire for them is the same as it was with Rachel four thousand years ago.

9th. — Held divine service as usual. The new Governor had this morning made his entry, accompanied by Mr Burseigh, and some British officers. The Pasha's entering for the first

time into Bussorah, caused a commotion in the whole town. Several hundred Arabs went before him with their lances, dancing through the streets where he passed. Then came the soldiers, whom he in general brings along with him, as his body-guard. The Pasha followed on horseback, (the horse had a bridle ornamented with gold, and a heavy gold chain round its neck,) clothed in a scarlet robe, with a large turban on his head, and a gilded sword in his hand. Behind him followed the most respectable inhabitants of the town, Mullahs and Seyds, in great numbers, all on foot, and every now and then, when canons were discharged, the cries, "Long live the Pasha," rung throughout the streets of Bussorah. The cavalcade moved slowly through the principal streets, until they entered the Saria, when innumerable canons were fired. The whole population spent this day in festivity. But what appeared most extraordinary to me, was the sight of women, who were seen uncovered from the balconies and windows, dressed in the most beautiful silk garments, and without their usual restraint, spoke to those that passed them, and often called to some to come to them. This was the only time during eleven years in the East I recollect having seen a respectable Turkish female. Their

heads were ornamented with a silk turban, and their faces painted, and their posture agreed exactly with the account given in 2 Kings ix. 30, when Jezebel painted her face, and tied her head, and looked out at the window upon Jehu's public entrance into Jezreel.

Some of the women walked in procession amongst the men, covered over with a black and blue checked silk sheet, and a black piece of gauze covering their faces: white silk pantaloons and yellow slippers, with bracelets and rings around their arms and feet, was all I could see of them. I called on the Pasha and made him a present of an Arabic Bible.

10th.—Conversed with the Nassi about the state of his immortal soul.

13th.—Accompanied Captain E—— down the Tigris on board the ship Fort-William. The evening I spent in the house of the British native agent in company with a number of rich Jews. Our conversation was chiefly on the nature of repentance, in which conversation I was opposed both by Jews, Armenians, and Mussulmans, all believing that good works alone can reconcile us with the Father.

14th.—Visited the Roman Catholic priest, whom I found to be a most intelligent man. He showed me his church, and complained bitterly against the

Bishop of Bagdad for having deprived the church of all her money, as well as silver and gold plate.

15th.—Went to the synagogue, and was received with great demonstrations of joy. After preaching from the lesson of the day, I was invited by the prince or chief of the Jews, with whom I dined and remained till evening-prayer, when we went to the synagogue, where I preached again from the first section of the lesson appointed for the following Sabbath, which the Jews always read for afternoon prayer.

16th.—I performed divine service in the Armenian church as usual, and preached a farewell sermon from the gospel according to St. John : “ Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you.”

17th.—Finding that my labour in this place was near at an end, and anxious to spend and be spent for the glory of God, I determined to proceed forthwith to Bagdad, but as there were no means of getting by the river on account of contrary winds that then prevailed, I made an engagement with an Arab to lead me by land through the desert to Bagdad.

CHAPTER XVII.

Tomb of Ezra—Armenians of Bussorah—Their Legend of Melchisedec—Their Church Service—The Place of Paradise.

Oh 'Thou, whose throne is lifted high,
In realms beyond a mortal's eye ;
Jehovah is thy glorious name,
Author of nature's lovely frame.

Dost Thou not clothe the field in green,
And furnish out the landscape scene ?
And guide the stream that sweetly flows,
Winding afar from whence it rose ?

Before taking my leave of Bussorah, I may bestow a passing notice on the most remarkable places I visited, and objects that attracted my attention, during my stay in that part of Arabia.

About three miles from Corno is the tomb of Ezra the prophet, on a small mound, about twenty-five feet high, surrounded by a number of houses, —a place much visited by the Jews of Bussorah and Bagdad. It is a small edifice, containing a

wooden box, about six feet long, three broad, and two and a half high. This box is covered with a green woollen cloth ; on the top lies a Bible, which every Jew kisses on his entry into the place. When a number gather together, the whole assembly walk three-times round the box, after which they simultaneously begin to shout and make a most dreadful noise : some sing, others cry, and some there are who laugh ; some have an expression of joy and gladness depicted on their countenances, while others appear to feel deeply, and mourn with a bended head and sorrowing brow. In this state they continue until the 3d chapter of the Prophet Ezra has been read. They then gather themselves together to the east side of the room, and, with their faces toward Jerusalem, they offer up the following prayers :—

“ Sing and rejoice, O daughter of Zion, for, lo, I come ; and I will dwell in the midst of thee, saith the Lord !

“ And many nations shall be joined to the Lord in that day, and shall be my people : And I will dwell in the midst of thee : And thou shalt know that the Lord of hosts hath sent me unto thee : And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

“ Be silent, O all flesh, before the Lord ; for he is raised up out of his holy habitation.

“ Peace unto thee, master, who art our master ! Peace unto thee, and peace unto thy glorious power, and holy body which was buried here ! Peace unto the high priest ! Blessed art thou that art counted worthy to go to thy Creator, and to serve him with a whole heart and with a joyful mind. On account of the merits of all the righteous men (peace be unto them), do thou, O Lord, we beseech thee, grant that thy wrath may not be kindled against us, and do not thou destroy us. Let thy mercy overcome thy sense of justice, and do thou save us for thy great name’s sake :—For the merits of the righteous man that was buried here ; for the sake of Joshua the high-priest (peace be unto him) ; for the merits of all the godly men who have dwelt in this land who were our ancestors, and for the sake of the good men, upright in their hearts, who have been taken from this vain world, and, having delivered their life unto death, have been made possessors of life eternal ;—for all their sakes, we beseech thee, O Lord, to deliver us from all hardships we may have to undergo.”*

* The Mussulmans likewise reverence the tombs of the Hebrew prophets ; and every Mussulman who passes by them considers it a great privilege to be able there to offer up his prayers.

About eight miles from Bussorah is a place called Nahr-Alhave,¹ meaning the river of Ahava. This river is supposed by Jews, Christians, and Arabs,² to be the river mentioned in Ezra viii. 31. The village is situated at the entrance of the Great Desert, between Bagdad, Moussul, Aleppo, and Bussorah. In some places the channel of a river is still to be seen. It is generally supposed to be the land of Havilah mentioned in Gen. ii. 11. There is a tradition here that Alexander the Great found a sufficiency of gold in this place to carry on a war with the whole world. The Jews of Bussorah, as well as those of Bagdad and Persia, believe that the garden of Eden, into which our first parents were admitted after their creation, was in this vicinity; and, from the situation of the place, and the description of the river in Gen. ii. 14, I am inclined to be of the same sentiment. The land is perfectly level, and extends several miles to the northward and eastward, but is uncultivated. Several eminent Christian interpreters of Scripture also, I find, have adopted the Jewish opinion on the subject of the situation of paradise.

About a day's journey from the present town of Bussorah³ is a village called Zubar, where the fol-

lowers of Mohammed fought a battle : it is called after the name of the conqueror. This is unquestionably the place where the ancient Bussorah was situated. It stands on the confines of the desert, and is about a mile distant from the river. Here I found Christians much respected. They seem very desirous to have an Arabic translation of the gospel in their possession. The place contains about six thousand families of the Arabs of the desert.

There is nothing that sooner excites the attention of a traveller, as we have previously remarked, than the appearance of the beautiful gardens in the environs of Bussorah. A great variety of fruit trees, such as peaches, plums, nectarines, grapes, pears, apples, apricots, pomegranates, and date trees, are here in the greatest abundance, and give the town an aspect not inferior to the approach to some of the towns in Europe. There are no manufactories, except a few of inferior glass, and common cotton prints, which are in the possession of, or are superintended by the Armenians,—a very industrious race of people. There are about fifty families of them in the place, and some individuals among them very affluent, though all of them live very respectably. They have a beautiful church, in which divine

service is performed daily. On Sundays, before service, the priest reads a portion of a book called Asmaur, supposed to have been written a thousand years ago. The following is an extract, translated from the Armenian, into English, by Fatoas, an Armenian broker, who had formerly translated it, at the request of Joseph Wolffe, and of which, he assured me, this was a true copy :—“ Sagham was king of a place of that name, (Sagham or Salem,) and he begat a son called Saga ; Saga begat a son called Melchi ; Melchi begat two sons, the one called Melchi and the other Melchizedec. And the father loved Melchi, and the mother Melchizedec. Now, king Melchi was a worshipper of images : and one day, when he was about to offer sarifice to his idols, he said to Melchizedec, take one of the servants, go ye to the herd, and fetch hither seven bullocks, that I may offer sacrifice. As Melchizedec went on his way to the herd, he considered the sun, the moon, and the stars, and he said in his heart, “ He who made all these things should be worshipped and adored, for these things are proof to me that there is a Maker of all things, who is before all time, and who liveth for ever and ever. That Being is invisible, and that Maker is God, who knows everything that is in the heart of man,

and to him alone sacrifice ought to be made !” Meditating thus on these things, Melchizedec returned empty-handed to his father. His father asked him, “ Where are the bullocks, my son ?” Melchizedec said unto him, “ Have a little patience, my lord, and hear me.” The father said, “ What hast thou to say, my son ?” Melchizedec replied, “ Those idols to which thou wishest to offer sacrifice, are surely not gods ; the bullocks should be offered up in sacrifice to the Most High God, the possessor of heaven and earth, who is maker of all things, and who dwells in heaven above, and on the earth beneath.” The indignant father exclaimed, “ Go and do as I commanded thee ; if thou dost not, thou shalt die by my hand.” Melchizedec returned to the herd, but the king Melchi went to his queen consort, and said, “ Let us sacrifice one of our sons to the images.” The queen sighed, and said, sorrowfully, “ Then, oh my lord, sacrifice Melchi, and not Melchizedec.” Soon after this Melchizedec returned, and brought seven bullocks with him ; and there were five hundred and three boys who were taken to be sacrificed, and beside them many sheep and cattle, and when the altar was prepared, and the sacrifice begun, the mother of Melchizedec said unto him, with a sorrowing

heart, Melchizedec ! Melchizedec ! art thou not heart-broken for thy brother, whom I bore, and to whom I gave suck, whom I brought up on my knees ? alas ! he is about to be sacrificed to the devil, the enemy of all mankind. Melchizedec, on hearing this, said to his mother, it is done, and he fled to the mountains ; and the mother went to see the remains of her sacrificed son. Melchizedec, when he arrived on the mountain, knelt down, and lifted up his hands towards heaven, and said, “ Lord and Father of us all, thou who possessest heaven and earth, I beseech thee, O God, to hear me at this present time, and grant that the earth may cleave asunder, and swallow up those images which have been the cause of my brother’s death.” And the Lord heard this prayer, and opened the mouth of the earth, and all the images were swallowed up, with the people, and everything that belonged to them. And Melchizedec came down from the mountain, seeing that his prayer was heard. He went in the fear of the Lord to the forest, where he remained seven years ; and his nails grew several inches long, and the hair of his head and beard reached unto his feet, and his back became as hard as stone, and his food consisted of the leaves of trees, and his drink was the dew of heaven. After

seven years were elapsed, a voice was heard from heaven, saying to Abraham, “Prepare your ass, and take with you costly garments, and take scissors, and razors, and go to the mountain of Olives, and cry aloud thrice, and call unto a man of God ; and, behold, a man of wonderful appearance shall come forth ; but be not afraid of him, although the hairs of his head are entangled, and his eyes full of blood, looking gloomy around him ! Go, and shave his head, and pare his nails, and dress him in other garments, and he shall bless thee.” And Abraham fulfilled the command of God ; and then Melchizedec came out from that place, and every one who saw him was affrighted. And Melchizedec said, “Fear not, but tell me who thou art, and what thou dost require !” And Abraham answered him, “I am Abraham, a believer in the living God, who sent me to shave thy head and pare thy nails, and to dress thee in these garments, and thou shalt bless me !” And Melchizedec said, “Do as the Lord commanded.” And Abraham did so. And after five days they came down from the mountain ; and Melchizedec took a horn, and prayed, and anointed Abraham in the name of the Lord, and then he blessed him, saying, “Blessed be thou in the name of the Most High ;” and he said, “Thy

name now is Abram, but hereafter thou shalt be called Abraham." *And suddenly a voice was heard from heaven, saying, "Abraham ! Abraham !" and Abraham said, "Here am I, Lord !" and the Lord said, "Abraham, because none have remained of the family of Melchizedec, therefore Melchizedec shall be spoken of as one without father, or mother, and without descent, having neither beginning of days, nor end of life, but made like unto Jesus Christ the Son of God." *

The Armenian mode of worship is as follows :— Every morning and evening they meet together and read prayers. They have no mass except on Sundays. At the reading of the gospel they light a great many candles. The altar is highly decorated. The priest changes his garment three or four times during service. He is a venerable, good, liberal old man. He said he would permit me to baptise, but not to anoint. Their manner of baptising is as follows :—The godfather, bearing the child in his arms, stands at the door of the church. The priest comes and says, "What is it you wish?" The godfather says, "I wish this child to be baptised. The priest prays and says, "Do you believe in the glo-

* The purport of this legend was, no doubt, to explain what was considered a difficult passage of Scripture ; and shows the nature of the expositions in vogue among the Armenians.

rious Trinity, God the Father, Son, and Holy Ghost ; one of these three is Christ, the true Son of God and our Saviour, bõrn of the Virgin Mary by the Holy Ghost." On his answering in the affirmative, the baptism is performed.

There is nothing remarkable in the town of Busorah. Even their mosques, which the Mussulmans generally ornament above all the rest of their public edifices, are destitute of that beauty and elegance so remarkable in similar edifices in other cities ; and, except Colonel Taylor's house, which they call, in Arabic, *Coottet Frange*, there is no building worthy of notice. This place is situated about two hours from the town, on the river side, and has a garden about half a mile in extent. But as Colonel Taylor resides at Bagdad the house is neglected, and is fast falling into decay. The town of Busorah is unfortified ; most of the houses, streets, and bazaars are miserable. They have not a good caravansery in all the place.

The water in the town is very bad ; and during the months of May and September, when people drink much of it, they are generally attacked by cutaneous diseases ; and those being the periods of dearth, the waters that remain in the pools, after the inundations of the Euphrates, become stag-

nant, and the place is thereby rendered an insalubrious and dangerous residence. Good water, however, might be obtained from the Shatal Arab. Pearls are to be obtained for a moderate price; and, except dates, the vicinity produces nothing worthy of exportation. The best Arabian horses are however purchased here and shipped for Bombay.

The houses, as in all other places of Arabia, are brick, dried in the sun, but some of the government buildings are built with burnt brick. The buildings are of a mean appearance from the street, though within they are neat and clean, and very convenient for the Asiatic manner of life. I do not recollect ever having seen a stone building in Arabia.

As the streets are not paved, the least wind will raise the dust, and sometimes involve the whole city in a cloud, so that the sun is scarcely visible. There are gusts of wind which blow often, and render a stay in the town very disagreeable. Most of the inhabitants are subject to sore eyes, and blindness prevails more here than in any other part of the East. The soil on which Bussorah is built is a fine clay, and the least rain makes the streets very slippery; but in winter, during the rainy season, the inhabitants can scarcely walk from one house

to the other without stepping knee-deep in the mud.

The town is well supplied with all sorts of provisions. The land near the Tigris produces barley and wheat, but no other grain. The fields about the city are barren and unfruitful. The gardens, which are well watered, produce abundance of all kinds of fruit, and cucumbers, radishes, salad and onions. The corn is trodden out with oxen and asses, and the straw given to the horses instead of hay.

Their shambles are filled with excellent mutton, camel's flesh, and beef, though not of the best description. The poultry and vegetable markets consist of geese, fowls, ducks, &c. Dates are their chief export. They make sugar from beet-root, and distil rose-water, and atta of roses, of the best quality in Arabia.

CHAPTER XVIII.

Tenets of Mohammedanism—Angels—The Judgment—Gates of Hell—Predestination—Turkish Catechism.

From small beginnings men aspire,
A little and a little higher ;
Ambitious, eager to obtain
The summit, which they seldom gain.

Thus grew and fell old Pagan Rome,
Her *empire* and her glory gone ;
But, Christian, thine can ne'er depart,
That's rising, glowing in the heart.

Although the tenets of the Mohammedan religion are well known in Europe, and the Koran translated into all the principal European languages, the following representation of its tenets, confirmed by conversations with Seyd Ibrahim, himself a Mohammedan, though much of the language is borrowed from Sale's Preface, may not be uninteresting to the reader.

The unity of God is the first principle of their faith. "There is no God but God, and him (says the Koran) we must adore." Angels, they believe, have pure and subtile bodies, formed of fire, and that they have various forms and offices: some being employed in writing down the actions of men; others in carrying the throne of God, and other services. They reckon four angels superior to the rest: Gabriel, who is employed in writing the divine decrees; Michael, the protector of the Jews; Azrael, the angel of death; and Israfil, who will sound the trumpet at the resurrection. The Devil, according to the Koran, was once one of the highest angels; but fell, through refusing to pay homage to Adam at the command of God. Beside angels and devils, the Mohammedans are taught to believe in an intermediate order of creatures, which they call *jin*, or *genii*, formed also of fire, but of a grosser fabric than angels, and subject to mortality. Some of these are supposed to be good, and others bad. And, as to the Scriptures, they are taught by the Koran, that God, in divers ages of the world, gave revelations of his will, in writing, to his prophets, all which are lost, except the Pentateuch, the Psalms, the Gospel, and the Koran, which were successively delivered to Moses, David, Jesus, and

Mohammed ; which last, being the *seal* of the prophets, these revelations are now closed.

Their next article of faith is the general resurrection and a future judgment. They believe that there is an intermediate state, both of the soul and body. When a corpse is laid in the grave, two black angels, they suppose, come to examine it concerning the unity of God, and the mission of Mohammed. If a right answer is not given the deceased is beaten with iron rods, or caused to be gnawed and stung by dragons, which some explain allegorically, as the stings of conscience.

As to the souls of the faithful, when they are separated from the body by the angel of death, they believe that those of the prophets are admitted into paradise immediately ; that the souls of believers are lodged with Adam in the lowest heaven ; but that those of the wicked are confined in a dungeon, under a great rock, to be there tormented till the general resurrection.

That the resurrection will be general, and extend to angels, genii, men, and animals, is the received opinion of the Mohammedans, and supported by the authority of the Koran.

They say that men, at the resurrection, will be distinguished into three classes ; those who go on

foot, those who ride, and those who creep. 'The first class will consist of those believers whose good works have been few ; the second, of those who are more acceptable to God ; whence Ali affirms that the pious, when they come forth from their sepulchres, shall find ready prepared for them white winged camels, with saddles of gold. 'The third class will be composed of infidels, whom God will cause to make their appearance with their faces on the ground. When all are assembled together, they will wait in their ranks till God come in the clouds, surrounded by angels, and produce the books wherein every man's actions are written. At this great tribunal every action, thought, and word, will be weighed in balances held by the angel Gabriel, of so vast a size, that its two scales will be capacious enough to contain both heaven and earth. 'The trials being over, all must pass the bridge of *Sirat*, which is laid over the middle of hell, and is described to be finer than a hair, and sharper than the edge of a sabre. 'The wicked will miss their footing, and fall headlong into hell-fire.

'The Koran says that hell has seven gates : for the Mussulmans, the Christians, the Jews, the Sabians, the Magicians, the Pagans, and for hypocrites of all religions respectively. Here they will

suffer a variety of torments, which shall be eternal, except to those who have embraced the true religion, who will be delivered thence after they have expiated their crimes by their sufferings. The righteous, after having surmounted the difficulties of their passage, will enter paradise, which is described as a most glorious and delicious place, inhabited by beautiful women, or *houris*, abounding with rivers of milk, wine, and honey, &c. Here the faithful will enjoy the most exquisite delights, in a state of eternal beatitude, where the degree of felicity is proportioned to the sincerity of their faith, and the nature and number of their good works. Their philosophers, however, understand all the descriptions allegorically.

The last great point of faith relates to God's absolute decrees. The doctrine which they call *orthodox*, is, that whatever comes to pass in the world, whether it be good or bad, proceeds entirely from the Divine will, and is irrecoverably fixed, and recorded, from all eternity, in the *preserved table*; and that God hath secretly pre-determined, not only the adverse and prosperous fortune of every person in the world, but also his obedience, and, consequently, his everlasting happiness or misery after death; which fate, or predestination, it

is impossible for any foresight or wisdom to avoid. At this, however, some of their doctors demur, and contend for free-will. .

Mohammed made use of the doctrine of predestination,—encouraging his followers to fight without fear, and even desperately, for the propagation of their faith, by representing to them that all their caution would not avert their inevitable destiny, nor prolong their lives ; for not only the time, but the manner and circumstances, of their death, were unalterably fixed from all eternity. Hence a Mussulman deems every attempt to change the common order of things, rebellion against the established laws of God.

The following is extracted from the Catechism published at Constantinople :—

“ I believe in the books which have been delivered from heaven to the prophets. In this manner was the Koran given to Mohammed ; the Pentateuch to Moses ; the Psalms to David ; and the Gospel to Jesus. I believe in the Prophets, and the miracles which they performed. Adam was the first prophet, and Mohammed the last. I believe that, for the space of 50,000 years, the righteous shall repose under the shade of the terrestrial paradise, and the wicked shall be exposed naked to

the burning rays of the sun. I believe in the bridge Sirat, which passes over the pit of hell : it is as fine as a hair, and as sharp as a sabre. All must pass over it ; and the wicked shall be thrown off. I believe in the water-pools of paradise. Each of the prophets has, in paradise, a basin for his own use: the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of it, and they are bordered with stars. I believe in heaven and hell. The inhabitants of the former know no want, and the houris who attend them are never affected with sickness. The floor of paradise is musk, the stones are silver, and the cement gold. The damned, on the contrary, are tormented by fire, and by voracious and poisonous animals.

Of the practical duties required by the Koran, prayer is the first. Mohammed used to call prayer *the pillar of religion, and the key of paradise*. Hence he obliged his followers to pray five times every twenty-four hours, and always to wash before prayers.

The giving of alms is commanded jointly with prayer, the former being held of great efficacy in causing the latter to prevail with God.

Fasting is another duty enjoined as of the utmost importance. They are obliged to fast the

whole month of Ramadan, from day-light to sunset ; and the reason given is, because at that time the Koran was sent down from heaven.

Other precepts of the Koran are to abstain from usury, gambling, drinking of wine, the eating of blood, and swine's flesh.

The Mohammedan religion is entirely a religion of works and ceremonies. No atonement for sin, or way of free salvation, is pointed out. Man is taught to depend on his own good works.

CHAPTER XIX.

Departure from Bussorah—Travelling by Night—Reception
among the Arabs of the Desert.

My lot may be lonely, my parentage mean,
Yet, born of my God, there are glories unseen ;
Surpassing all joys among sinners on earth,
Prepared for souls of a heavenly birth.

Redeem'd from a thousand allurements to sin,
I find, in my cottage, my heaven begin ;
And soon shall I lay all my poverty by,
Then mansions of glory for ever enjoy.

17th.—At half-past four in the afternoon, my guide brought me two horses, and the following garments, for my travelling dress through the desert :—A pair of cotton shalwar,—they were exactly made after the Turkish fashion ; a long grey cotton shirt ; a long silk gown, made like a European dressing-gown, having a red ground and white

stripes; a common brown abba, with two broad white stripes on each side; a girdle made from a white muslin scarf: for a head dress, a square handkerchief, with fringes, and a clew of worsted (see description of an Arab dress afterwards); a pair of sandals, without stockings, completed my dress for the journey. Provisions for fifteen days were laid in, consisting of eighteen pounds of dried camel flesh, sixteen pounds of dried common cakes, ten pounds of butter cakes, five pounds of sweet cakes, thirty pounds of dried dates, three pounds of cheese, and two goat-skin bags filled with water. At half-past six we departed from Bussorah, accompanied by my Portuguese servant, who was clad like myself, and proceeded through the desert for about six hours, until we arrived at a village called Zubar. This place is a day's journey from Bussorah. It is celebrated by the Mohammedans, because a great battle was fought there, and is called after the name of the conqueror.

This is unquestionably the place where ancient Bussorah was situated. It stands on the confines of the great desert, and is about a mile distant from the river. Though it suffers often from the inundations, and sustains almost every year, great loss, yet the inhabitants are so much attached to it,

that no sooner are their houses swept away, than they commence again to build others.

18th.—I was visited by the Sheikh, who invited me to his hospitable roof, where I met the kind hospitality which we shall describe hereafter. Here I was visited by numbers of Arabs, who seemed to be the genuine sons of the desert, free and open. Christians are revered, Jews loved, and the book of the gospel almost worshipped; for they all flocked about me on my arrival, asking for books, the possession of which, their superstition makes them believe, is a talisman to drive away the evil spirit.

19th.—Left for the next station.

Those who have not known what it is to struggle with overpowering sleep on the back of an animal can have no conception of the mental agony and bodily torture which is endured in such a situation, especially when fatigued from the night's journey when it draws near break of day. I felt my head as if it were a stone pillar, and at every nod I thought myself precipitated into some dark and fathomless abyss. Whilst the animal trudged along the level sand in the desert, I felt like a hand of lead upon my chest; but no sooner did it stumble than I awoke amidst undefined perceptions of some awful occurrence more appalling than the most formidable of real horrors.

After continuing in this state of suffering for nearly an hour, at the break of day, my ass began to *bray*, when I was relieved from my distressing position, by actually tumbling down on the ground. Happily I sustained no injury beyond the shock which my mind received in its drowsy state, from the terror of broken bones. Finding it impossible to keep myself awake, I continued walking for nearly an hour, when, on feeling tired and wishing to remount, my donkey allowed me to come within two feet of it and then ran off. These tricks it continued playing me for nearly another hour, as often as I came near it. Though so hot that I could scarcely draw breath, yet I could not avoid admiring, on our approach to the Arab camp, the regularity of their tribes, each being separated from the other. I rode up to the tent of the chief, which was easily recognised, as it was distinguished by a long spear planted before it, having at the end a bunch of feathers. On arriving there, I called out *Salam Alekh*, the salutation of peace: the answer, *Alekh Salam*, was returned from within. The chief then came out, bowing several times to the ground, and bid me dismount, I gladly complied with his invitation, and was, by a woman, admitted into the tent, which was shaped like the tents used by the gypsies in this country. It con-

sisted of two apartments, each about forty feet long ; the one apartment ~~is~~ occupied by the men, the other by the women, children, and the horses. It was composed of joined pieces of dark grey woollen cloth, brought down to the ground at the sides, and in the centre supported by three poles. After I was admitted, the wife of the chief presented herself, and without uttering a word, bowed down her head three times to the ground, touching it with her forehead ; at the same time placing her head on the carpet which was spread in the middle, intimating that I should be seated on it, she left me. In a short time she returned with a wooden basin of water, and, taking off my sandals, she herself began to wash my feet, which, with the Arabs of the desert, is considered as particular a rite of hospitality as it was in the patriarchal age. (Gen. xviii. 4.) After this she again bowed herself three times and retired. The sides of the tent were then lifted up and the whole tribe admitted to welcome the stranger. The chief, who had now returned from providing provender for our cattle, first of all came forward, with his right hand on his left breast, and with a little salt on two fingers of the left hand, in the attitude of a servant. Offering one portion to me, and putting the other on his own tongue, he said, *Bismillah*.

I having done the same, he cried out and all the tribe after him, *Baruk haba*, Blessed be he that is come. It is thus that the Bedouins usually receive strangers in the desert. If it were a murderer, the stranger, after having tasted salt with an Arab, may depend upon his fidelity, even at the risk of his own life. This kind and hospitable mode of receiving travellers by these semi-barbarians of the desert, may well put the best of Christians to the blush, and shame the most civilised people in Europe. The Arab never asks whether the traveller be Jew or Gentile, Mussulman or Hindoo, friend or foe; the appearance of a human being in need of food and lodging is a sufficient title to a kind reception. After the second salutation, *Baruk haba*, Blessed is he who comes, or, You are welcome, the following string of questions were put by the host and answered by the guest:—Whence came you? What are the news? Is the Sultan the successor to Mohammed well? Where do you intend going? After this, about two hours' silent meditation ensued, when the dinner was served up in a large wooden tray. This was brought in by two women, and put down before me: it consisted of rice and camel's fat and milk, mixed with the sand of the desert. They immediately on setting down the tray took their departure,

when the chief came up, and, standing behind me in the attitude of a servant, desired me to partake of his hospitality, apologising all the time for not having anything better to offer. After eating a few mouthfuls, which, from the liberal admixture of sand, was no easy task, I signified that I had eaten enough. The chief then took the tray away into the corner of the tent, and, sitting down cross-legged on the ground, partook very sparingly of the meal, and when he had risen, every one of the neighbours who could get but a few grains of the food considered himself fortunate, inasmuch as he then considered, that he had been able to assist in doing honour to the guest of his chief. After this the wife of the chief came in, in a very grave attitude, keeping the palms of her hands together before her breast. On reaching the place where I sat, she gradually opened her hands, and when stretched at arm's-length, she uttered in a sepulchral tone, *Yiruch* (Depart). Immediately, like a flash of lightning, all present arose and disappeared, and instantly the sides of the tent fell down again to the ground. Thus left alone, she took off her cloak, rolled it up, and put it down as a pillow. She laid her hand upon it, thus giving me it to understand that I should lay myself down to rest. This I at-

tempted to do, but the floor was too much alive to allow me much repose, or to place myself in a very comfortable position. I may then amuse the reader during the interval between my lying down to rest and my departure with a short account of the Bedouins.

CHAPTER XX.

Description of the Bedouins, or Arabs of the Desert—Arab Women—Indolence of the Men—Marriages—Dress—Cattle—Sameness of the Arab Race in Ancient and Modern Times—Fulfilment of Prophecy.

The Arabs wild that scour the thirsty plain,
And seek in spoil and plunder lawful gain.

The Arab woman who had just left me, like the rest of her kindred, had her face, neck and hands, all daubed over with frightful figures. She was very masculine, with a long face and very large eyes : her nose, though regular, yet had a very high protuberance in the centre ; hollow cheeks with black stained eyelids ; long teeth and of an amber colour ; large mouth, but it would seem with short tongues, for the Arab women will hardly ever speak in presence of a stranger. ¹ My hostess' skin was of a brownish colour, and her stature above the com-

mon height. Her dress consisted of cotton pantaloons and a cloak without sleeves. She wore on her fingers and toes many ornaments, consisting of glass beads, rings, and some small pieces of earthenware tied round her arms, which, I suppose, contained some charm or other. She was, on the whole, one of the most ugly and frightful women I had ever seen. The women of the desert perform all the drudgeries in the domestic circle, as well as all the labours out of camp, such as feeding and milking camels, herding cattle, fetching water from great distances on their heads, loading their camels when breaking up the camp and pitching their tents when encamping. The women never eat until the men have done, and then partake of what is left. Their principal food consists of boiled rice mixed with the sand of the desert, sometimes milk and kiamah or sour cream ; also camel's flesh, mutton, the flesh of antelopes, fowls, dates, &c., but hardly any bread. The Arabs eat very sparingly of animal food, because it is considered by them unwholesome and besides is more expensive.

The men pass their time, while in camp, in the greatest indolence, though the most hardy of the human race. They simply look on, while their women are occupied in carrying heavy burdens.

under which they are often ready to sink to the ground, and yet never lend them a helping hand. They are generally dreaded, and considered by the women as their tyrants. Their chief occupation is during night, when watching for their prey, like the lion crouching down in his den, until the unsuspecting traveller passing by falls an easy prey to their unsparing rapine. When far from their encampment, they will spend their time in hunting; since the flesh of wild animals is considered a great delicacy. They employ dogs, which serve them as guides to follow both the game and the caravans. Thus hunting and robbery go hand in hand, and are pursued in the desert by high and low, rich and poor. Their skill in both occupations is very remarkable, and answers exactly to the prediction in Gen. xvi. 12.

Poligamy, or fornication, is not known amongst the Arabs of the desert; a prostitute can never be tolerated amongst their tribes. Seduction is not heard of, though male and female are mixed constantly.

Every father selects the wife for his son from amongst his own tribe, and secures to each of his children their partner. They are joined in marriage by a Mullah, or priest, without any ceremony.

The father of a girl usually receives presents from the father of her future husband, when they are brought together. These consist of sheep, camels, asses, horses, &c., according to the rank and riches of the parties. The first-born inherits two parts of the property of his father, and has an authority over his younger brethern, till the day of his death. Circumcision is practised amongst them at the age of thirteen years. The women nurse their own offspring until four years, when a boy, but a girl is weaned at the age of thirteen months. During all that time, the mother is not exempted from the domestic labours, except a day or two at her confinement. The women are considered as the slaves of their husbands, and are often treated worse than the brutes they tend. Widows, amongst Arabs, never marry again, unless they are left without children; in this case the law is the same as amongst the Jews; the brother of the deceased, or nearest male relation, if single, marries the widow, and gives the first-born child the name of the deceased kinsman.

The dress of the Arabs is commonly a shirt and short drawers, made of cotton, or thin coarse flannel, and a large cloak without sleeves, made of coarse woollen stuff by their women, woven on four

poles driven into the ground. Both sides of this cloak are alike, and commonly marked with stripes of brown and white, each a foot broad. They cover their heads with a handkerchief, having stripes of yellow, red, and black, with fringes; this they fold in a triangular form, and simply throw it upon their heads, so that two of the angular points fall before the shoulders, and the others behind the neck, upon their back. A piece of woollen yarn is then twisted round their head, in the shape of a turban, and a pair of coarse sandals finish the dress of the richest Arab in the desert. But the Wahabi tribes, near Bussorah, have their hair dressed like the Chinese, with tails hanging over their shoulders, and are generally uncovered.

Most of the Arabs are armed with sticks, pointed with iron, about five feet long and four inches thick, but when on horseback, they generally carry a lance, ten feet long, with a tuft of black feathers where the iron joins the staff; the lower end is also armed with a small point, which is fixed in the ground when the rider alights from his horse. They are the most expert riders in the world; without a saddle or bridle, with a lance in his hand, the Arab will guide the fleetest horse in the desert.

They follow the religion of Mohammed. They

belong, generally, to one of the two sects, Suni, or Feidites. They have neither saints nor dervises, nor are they very exact in respect of prayers and ceremonies, and seldom perform pilgrimages to Mecca. They usually reject, like the Wahabis, all traditions; they bury their dead without the camp, and raise neither monument nor mark.

Their government is patriarchal; and a spirit of personal independence prevails amongst them, throughout the uninhabited desert. They are ruled by a Sheikh, whom they serve from affection, and who is obeyed in everything, like the patriarchs of old, and who treats them like children. His word is a law, and his authority extends to every soul of his tribe.

The desert contains no wild animals but antelopes, which are often seen in herds that extend over miles, especially in the morning, when returning from their water course.

They have two kinds of sheep; the one having tails about three feet long, and the other having short tails, terminating with a large lump of fat, weighing often from fifteen to twenty English pounds. Their milk is very sweet and delicious. The Arabs are so fond of this sheep, that they seldom or never kill one for themselves. Several of the

flock are generally called by their names, and those that are most caressed march before the flock. The sheep know the voice of their shepherd, and go without dogs at their bidding, but will never follow a stranger.

The best horses in the world are found in Arabia. They are never used for any work but riding. There is a race which come from Sukel Seho, which is considered the most noble breed, the genealogies of which are carefully made out when brought to the market, and preserved from generation to generation by the owners. The mares will endure more hunger and fatigue than the horses, and are generally sold for twice the sum. The attachment of the Arabs to their horses is as proverbial as the swiftness of the animal itself. They inhabit the same tent, and are treated with more care than the children of the family ; they will run after the women like a dog, lick their brown cheeks, and eat from the same dish, but will not follow any other.

The camels are the most useful of all the animals in the desert. They require but little food, and will remain without water from six to ten days, from the quantity they can store up in a portion of their stomach, formed by Providence for that purpose. There are two kinds, the one with two humps on

their back, and the other with one. The former carries about fifteen hundred pounds weight, but the latter, being rapid in its movement, is seldom used for burdens, but as a swift messenger for carrying dispatches, for hunting, or robbing caravans. Camels are very profitable to their owners, and are kept in great numbers. Their milk is very thick ; it gives no butter, but is used as daily food ; its taste is somewhat bitter and strong. Camels' flesh is very coarse and stringy. The camel sheds its hair every year, which is gathered and manufactured by the women into a coarse cloth, which constitutes the clothing of the people in the desert. Camels are used for burdens of all descriptions, and, on a journey, seven are tied behind each other to one another's tails with a woollen rope. An Arab leads the first camel, which has several bells round its neck, by which the rest are informed of its movements. A bell is generally attached to the last camel, whereby the whole caravan is kept together. Ladies of quality generally travel through the desert in a covered vehicle, which is secured on the back of a camel, and answers the purpose of a small house. It is divided into two apartments ; one of which serves as a store for provisions, and the other for a house and bed where to rest on.

Asses, though the most useful, are the worst treated of all animals. A poor dumb brute of an ass will walk at the head of a caravan unassisted by the art of man, and, though without path, or the least mark for its guidance, will bring the caravan safe and secure through the desert, where otherwise no human being could find his way. The Arabs possess great numbers of these animals, and they are made use of when they break up their encampments to bear their burdens. They are the most patient of all animals under their burden, and forty of them are attended by one driver.

The furniture of their tents is of the simplest description ; a piece of carpet, a few wooden basins, and some copper pots, form generally the whole of it. Those who live near the rivers have a kind of bladder to aid them in crossing the stream.

The likeness in features between the Jews and Arabs of this place, and in fact all other places in the desert, afforded me matter of astonishment, and, I may say, contemplation. It is indeed extraordinary, that among the great mass of mankind there is no nation, tribe, or sect, with the exception of the Jews or Arabs, that can pretend to say who it was that first laid the foundation of their existence. The Jews are known in every part of the globe as

the descendants of Abraham, Isaac, and Jacob, from a cast of features peculiar to them, from the fact of their being aliens and wanderers upon the face of the earth; a nation scattered and broken, as we find in the Bible it was prophesied concerning them. Now, if any one will take the trouble to examine into the state of the Arabs, he will find himself compelled to acknowledge that their features and mode of life closely resemble that of the Jews, and plainly show the two to have descended from one common stock, viz.—the Patriarch Abraham. These two nations stand forth living monuments of divine truth. What was said of the one has hitherto stood fast, and will continue to do so. What was predicted of the other has been fulfilled in its most literal sense. What is said in the book of Job regarding the wild ass of the desert, may with great propriety be applied to the Arabs, more especially the Bedouins, and will undoubtedly give the best description of them. “Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city. The ranges of mountains is his pasture, and he searcheth after every green thing.” For *green* read *good*, and you have

the picture complete. They appear wild, savage, and ungovernable. They neither sow nor plant, but reap other men's harvests. The generality of them appear to be ignorant of the use of fire-arms ; those who live in, or near towns, forming an exception. They are excellent archers, however, and display great skill in the use of the bow and arrows. Like their forefathers, mentioned in the book of the Prophet Isaiah, (xxi. 17,) they live by the prey of the wilderness, and wage continual war with their neighbours. Those who travel through the deserts are forced to carry fire-arms with them in order to defend themselves from these freebooters. With them might at all times constitutes right. They plunder indiscriminately all whom they can subdue. They rob, kill, and take whoever and whatever comes within their territory with a clear conscience. This they consider an inheritance which God gave to Ishmael and his posterity, when Abraham his father ejected him from the paternal mansion. They still dwell in tents, as did their forefathers in the time of the prophets Isaiah and Jeremiah. They are persecuted by the Persians, and treated with barbarous severity by the Turks, should they happen to fall into their hands ; but in proportion as they are hated and dreaded, in the

same ratio do they avenge themselves on their enemies. They dwell in almost the same extent of country described by Moses, from Havilah unto Shur, that is from Havilah on the borders of the desert near Bussorah as far as Egypt.

At four in the afternoon the chief brought my horse, and without saying anything we parted.

CHAPTER XXI.

Health Declines by Travelling in the Desert—Sheikh Montafik—
Poor Jews—Suffering from the Heat—Mirage.

Stronger than hell you prove the gospel shield,
You nobly venture in the extended field,
Fearless go on, and flame, with zeal intense,
God gives the word, and God is your defence ;
God is the same in every time and place,
And loves to show the wonders of his grace.

21st.—After a whole night's journey, we arrived on a little hill, where we found some brackish water. Here we remained for the greater part of the day, being exposed throughout it to the raging heat of the sun. I now felt a change in my health. My guide, who was to supply me with the necessary food, had nothing provided but camel's flesh, and a few cakes dried in the sun.

22*d.*—After a night's journey, we arrived at Sukel Scho, where I resolved to return to Busorah, finding, beside hunger and thirst, the sun too powerful in the desert for my European constitution. However, I was prevailed upon by some Roman Catholic Christians to proceed on my journey ; and my guide promised to treat me gently, and to travel no more by day.

23*d.*—In the morning, about half-past seven, I visited the Sheikh, who had pitched his camp outside the town. He received me courteously, with the usual *Salam Alekh*, and ordered a pipe and coffee. Various questions and answers passed : and, after informing him of the object of my visit to Bagdad, I made him a present of an Arabic New Testament, and the Psalms of David. He requested me to send him some English rifles, gunpowder, &c., saying that they were very good ; but when I informed him that I was a man of peace, and, in my travels across the desert, had not so much as provided myself with pistols, he said,—“ Then you need not my assistance, for the Arabs will do you no bodily harm when you do not defend yourself ; and as for your property, I have been informed that you are a poor Mullah, and are, therefore, quite safe in that respect also. But

should any person take anything from you, let me know the place, where, and the time when, and I shall make restitution of it to you.

I accompanied Salien, my guide, next day, to his own village, which is on the opposite bank of the Euphrates, and, after having visited with him the most remarkable places, I received the following further information regarding the customs of the Sabians :—They eat and drink everything; and an animal cannot be killed by any but two purified persons, and a third, who is set apart for that purpose, kills the beast. He also confirmed the information regarding the Sedra Rabba, and denied the correctness of our Bible regarding the creation of the world. This person having been taught English at the British Residency, is very courteous to Europeans, but very cautious in disclosing anything regarding the tenets of his own sect. The manuscript mentioned in the beginning of the Journal for July, was written at the request of Colonel T. of Bagdad; and Mr Thaddeus, who preserved the copy of the same, presented it to me. Sukel Seho seems a beautiful town, when beheld from the Euphrates, but, in its interior, it is a miserable and wretched place, surrounded by the great desert of Aleppo; yet its bazaars have everything in abun-

dance, and very cheap. Here is the place where the best Arabian race-horses can be purchased at a moderate price. These horses are called Hilainesdi. They have slender legs, and a miserable appearance; yet, I have never seen a finer sight than a Turk, in his flowing robes, mounted on one of these animals. Its swiftness and its docility are remarkable. Looking at them in the stable of a European, you would think that they are only fit to be given to hounds; but seeing them on the plains of Arabia, their performance equals sixteen or seventeen miles an hour. This place is governed by the great Sheikh Montafik, who rules over the entire desert, as far as two days' journey from Bagdad. The Arab tribes are called Ainzadce.

On re-crossing the river, I found two Jews waiting for me, who invited me to partake of a supper prepared purposely for me. I accompanied them to an old ruined house near the market, where I met other seven, forming a company of nine altogether. These Jews belonged to Bussorah, and had come here on business. Three of them were silversmiths; two were fortune-tellers and charm-writers, on which kind of ware the Arabs place great faith; one was a hawker, who sold^d all sorts of paints and ointments; and three were engaged in general

business, being brokers, wool-dealers, and buyers up of the common drab cloaks, or abbas, with which the market is overstocked. With these poor Jews I spent two hours, and partook of their humble meal, which consisted of coarse rice, fish, and a few dates. I conversed with them on the most important of all subjects, regarding the hope of Israel, and the salvation of their immortal souls. They kindly informed me about the necessary precaution to be taken when travelling in the day through the wild desert, and I will ever acknowledge my debt of gratitude to them for this kindness. About half-past ten in the evening my guide brought me my cattle, and we departed, and left Sukel Seho for Hillah, distant six days' journey. We travelled the whole night, through an expanse of country formed like a platform, being nearly a dead level, until three o'clock next day, when we were compelled to lie down, being disappointed in finding a well, and our goat's-skin bags being dried and wrinkled together, there was no possibility of our cooling our burning tongues. I remained almost senseless until the cool of the evening, when my servant assisted me in mounting a poor dumb ass, and thus we were compelled to drag on for the whole night, in hopes of finding the next

well, but were miserably disappointed, and, though almost suffocated from the fine sand over which we now rode, and exhausted by the fiery rays of a vertical sun, yet we travelled on until my thirst increased to such a degree, that I thought of licking the moisture under the saddle of the poor ass on which I rode. When at the uttermost extremity, I was roused by a sight which diffused a new life, and invigorated my body. The appearance of a ship, as when at anchor in a calm sea, far before me, was the cause of this sudden animation, and, though my guide told me that it was a Sirab, which means a visionary lake, I could not be persuaded but that I saw an imaginary fluid. I could even discern, I thought, the waves that rolled over that calm lake. I encouraged my servant, who, though an Indian, was as much exhausted as myself. We both urged our cattle, and, with great difficulty, came nearer to what we thought a lake of clear and fresh water; but what was my astonishment, that the more I advanced, the further it went from us, and at last vanished away from before my eyes. What I had thought to be a ship at anchor, was nothing but a miserable dry thorn-bush, on an elevation, around which were scattered innumerable bones, perhaps of those who had been robbed, and

left exposed to the burning sun, and found their death in the desert. The misery of my situation cannot well be described, exposed, as I now stood, to the rage and glare of the most powerful sun, and no hopes of finding either food or water, and exhausted in bodily strength, enduring the greatest sufferings that a human being can sustain. I alighted with great difficulty; my eyes grew very inflamed, my tongue and lips swelled to an enormous thickness, in short, no man will believe that he is capable of enduring what I then endured, for nearly five hours; after which my guide placed me on my breast across two asses, and, he driving them, I was carried almost senseless until about two in the morning, when we met a spring that contained water, half salt and half bitter, though the more my servant poured it down my throat, the more my thirst increased, till, after two hours, continuing to supply me with water occasionally, my servant began to wash me with it, which, in some measure, allayed my thirst. My guide, who now confessed his treachery,* dug a large space in

* My guide, who was engaged in Bussorah by an Armenian for two hundred shamis, told me that he was only paid fifty of the sum I agreed to pay, and the rest the Armenian took to himself,—he therefore thought, that, as he did not receive more than from a native, I could endure the same hardships as such. The character

the ground, where he placed me beneath the surface, and, covering me over with his cloak, poured continually water upon and round about me. My sufferings during that day were the most intense of all sufferings I can conceive endurable by man. In the evening he placed me again in the same position as the night before. When we arrived, in about three hours, at a small Arab camp, being brought up to the tent of the chief, I was laid down before it, when two women came, and immediately brought me milk, washed my head with part of it, and gave me some of the remainder to drink. Afterwards spreading a carpet, they laid me upon it; and the women immediately came and washed my feet with warm camel's milk, and kissed them; they then rubbed my temples and the palms of my hands. The chief was very kind and hospitable to me. He is one of the tribe of the Kadderites; and his name, which deserves a place in my Journal, is Sheikh Dosel Saloh. I thanked the Lord for bringing me here, and entreated him to be farther

of the Armenian is well described by the American missionaries, Smith and Dwight, and I shall therefore say nothing on their teaching, except as a caution to travellers, that, if they value their lives, they should never trust to the word of the best of them, especially if he happens to travel in the capacity of a human benefactor.

merciful to me. By this time my servant came, and made my bed a little more comfortable. One neighbour, who seemed particularly kind to me, and who washed my head often, and champoed me, robbed my pockets. However, I was happy that he did not take my spectacles, received from my best beloved Christian friend, and which have done me great service in the desert.

26th.—Early in the morning the fever left me. We immediately departed, and arrived in a few hours at Samah, which is a large town on the Euphrates. Samah has nothing to recommend it except water-melons in profusion. There are no dates, and little grain, but there are cattle, sheep, asses and camels, in abundance. The tribes here are Kaddarites, and the most of them are of the Shiah sect. Thus I was very badly off, as they do not show the same hospitality to strangers as their brethren the Sunnies.

We went to the tent of Sheikh Ibram, whom I was asked immediately of what religion I was? My guide answered, A Mohammedan from Stambol. I answered, I came from India, and am a Christian.

They immediately left the tent, and did not allow me to touch anything. My guide began to abuse me

for telling that I was a Christian, threatening me, that if I did so in future, my head might be cut off in the first Arab tents we came to. I told him I would not deny my religion if hell-fire, which the Arabs consider very hot, were now put before me to walk into it; and assured him, that whenever I was asked, I should not only say that I was a Christian, but that my servant was also a Christian.

Guide. Then you will both be killed.

Myself. The same Jesus, the son of Miriam, who has hitherto preserved me from your fury and your sabre, will also preserve us in any hour of danger for confessing his name. We were obliged to set forward on our journey about nine.

About ten the fever came on again upon me very violently. I was tormented for twenty-two hours, as my guide would not permit me to drink sufficient water to satisfy my thirst. I took forty grains of calomel, and asked the blessing of the Almighty God upon it, and arrived safe at Lumlun.

27th.—In the morning, finding myself without fever, I desired my servant to go to the bazaar, and inform the goldsmith, who was a Jew, to visit me, when he came and informed me there were fifty families in this place who originally came from

Bagdad, and had settled here. One of them, along with my servant, supported me to the place where they usually meet, and after passing along several narrow and dirty streets, we came to a kind of Khan, or an old ruined caravansery, the walls of which were of mud. In this place I found about twenty Jews; some of them were yet at their morning prayers, and others engaged in their ablutions. Having informed them of the purpose of my journey, I desired two of them to go and assemble their brethren who lived in a place similar to this. After about a quarter of an hour they assembled together, and I addressed them from Isaiah xl. 1—4. They listened to me patiently, but when I explained to them the second advent of Christ, they seemed to listen with redoubled attention, and I preached to them for nearly three hours, when I felt the exertion too much; and after having distributed eleven Hebrew New Testaments, I left them, with many blessings upon my head. These Jews seemed a poor simple race, living among the Arabs; their riches consist in cattle. They get very little of gold and silver like their brethren in Europe. Lum-lun is a very large town, inhabited by about, I was told, twenty thousand of the sons of Ishmael, who are all of the Shiah sect; but the Arabs call them

Rfat. There are no gardens, nor any date trees, nor any other commodities whatever. I have been told, that forty or fifty years ago, large boats passed this place from Bussorah to Hillah; but the river having been divided into streams, such boats cannot now pass for want of water.

About ten in the evening, when my fever was most raging, my guide desired us to depart.

He used violence with my servant, who told him I could not go this evening. They at last came to me, and taking me by my legs, compelled me to get upon the horse, which, supported by my servant, I with difficulty did.

We rode on gently, and as the night was very cold, although my fever was very hot, I was able to follow them during the whole night until the morning.

CHAPTER XXII.

Violent Fever—Kindness of the Arab Women—Prospect of Death
—Unexpected Alleviation—Arrival at Hillah—Return of Sick-
ness—Discussion about my Burial.

Death cannot make my soul afraid,
If Christ be with me there :
Soft is the passage through the shade,
And all the prospect fair.

28th.—The fever left me early, but about nine it returned violently. I looked round about to see whether there was any shelter from the sun. I saw about an hour's ride off the appearance of a village. Immediately, I ordered my servant to follow me close, as he had a bag of water. I hurried to the right hand towards the place, and after great fatigue we reached it, when we found nothing but ruined walls. However, observing two opposite each other, I determined to remain there.

The spot was very welcome to me, and I lay down directly. After half an hour my guide came with great fury and rage; he struck my servant, and then turned to me with curses and abusive language, and drawing his sabre, held it against my breast. At last I saw myself under the necessity of going with him, and after riding for the whole day under a vertical sun, with my legs fastened round about the horse to keep me from falling, I arrived with great difficulty and quite exhausted about sunset, at an Arab camp, where, after being unloosed and placed on the ground, I fell down and fainted. I know not how long I remained in that state, but when I returned to consciousness, I found myself placed in a large wooden tub containing warm camel's milk. Two Arab women were standing over me squeezing and rubbing my body, which they continued to do until I felt their not over-soft and delicate hands so sensibly, that I cried out to them to cease, for, in some places, their rubbing actually brought out the blood. No sooner did they hear my voice then they seemed to rejoice at my recovery, and ceased rubbing me. They then poured some warm camel's milk down my throat, and took me out of the tub, placing me on a little carpet within the tent, where four Arab women watched

over me for the whole night, sitting alternately beside me, and champing me. I suffered, however, terribly from the effects of that day's ride, and fearing that it might bring on a brain fever, I took, for the third time within these three days, a dose of calomel of thirty grains. This seems, indeed, through a kind Providence, to have been the means of preserving my life, as I was informed afterwards by a most experienced medical man, and it should be universally followed by those in like circumstances. Wherever there is a violent disease, a strong remedy should be applied. I remained, however, for the whole night, as well as during the next day, in a situation not to be described. I felt neither better nor worse, not even a desire for drinking. I never moved from my rug for about five or six days, when, in the afternoon, my burning fever suddenly changed into a cold shivering ague. My feet became cold as ice, and all the symptoms of approaching dissolution seemed apparent. Knowing this to be a world of trouble and trial, and possessing full assurance of an entrance into a new world of endless joy and happiness in the presence of the Lamb of God, whenever dismissed hence, I was quiet and composed.

I desired my servant to hand me my private jour-

nal, and after he, with the Arab, had raised me and placed me in a sitting posture, I took a pencil and wrote the following lines :—

*Arabian Desert,
Between Lumlun and Hillah.*

MY MOST WORTHY FRIEND,—

Perhaps in the last hour of my life, permit me to return my humble and sincere thanks for the favours, of humanity and friendship, you have exercised towards me, though ungrateful; nevertheless, I am assured that our heavenly Father will bless you for the same. I expect soon to be with Jesus. I am helpless; I am a miserable sinner: but, having a Mediator like our blessed Saviour, I die in peace. I ask pardon for the many offences to you and Mrs Robertson. I can write no more.

J. S.

Whilst I was taken up with the thoughts of my friend, my servant prepared a blister of mustard, and laid it upon my breast. After twenty minutes I was able to swallow some medicine. I took a strong dose of calomel, but, in five minutes, began to vomit, and brought it up, together with a quantity of yellow bile. This exhausted me entirely,

and I lay motionless. However, by the exertion, the cold perspiration left me, and I grew warm. The night now approached, and I fell softly asleep. The guide, as well as the Arab Sheikh, looked at me several times in the night; and, at last, they were assured that I was dead, because I was in such a weak state that they could not observe me draw breath. The Sheikh, therefore, immediately went out of the tent, because it was unclean.*

In the morning, when I awoke, I found myself much relieved, and free from bodily pain, but was so weak that I could not even turn myself from right to left, nor could I remember where I was, until recalled to my senses by the shriek of my Arab hostess, who, looking into the tent, and finding my eyes open, was startled, as they all considered me to be dead. Her fearful cry brought together the whole camp, who, on finding that I really was alive, came, with the greatest reverence and respect, and kissed my hands. They all seemed to be rejoiced, and considered the fact a miracle. Even my Christian servant assured me afterwards, that during the night, on feeling my hand, he found it cold and stiff. Had it pleased the Lord, at that moment, to have given me

* Of this I was informed by my servant the next day.

strength, I might have been a witness for the blessed Lamb, and thus have been instrumental in converting the whole camp, so great was their confidence in me, as one they regarded as a holy man.

29th.—I still more astonished them by ordering the horses. Finding myself much refreshed in the afternoon, I took a grateful leave of my kind host, and departed. We went on very slowly until we came to a village distant about an hour and a half, where we stopped.

30th.—We departed from hence, and arrived in Hillah about eleven. As the heat became very oppressive before we reached, my fever returned. In the caravansery to which my guide brought me, I could not get shelter, so I dropt down upon the ground, and was no more able to move. The place was very dirty ; and, on looking to the right side where I lay, I discovered a Jew ; my servant called him, and I sent him to the Nassi with a message concerning my situation. About 3 o'clock in the afternoon, seven respectable Jews came and desired me to attend them to the house of the Nassi. They then took me up, and carried me there. The Nassi received me with all the respect due to one of his own office. He placed me in the haram, the best place in the house ; and, though himself unable to

pay me much attention, on account of his being obliged to attend to the *Saraiiff** for twelve hours, yet I was seldom alone, being visited by the other Jews; but I felt very much from not being able to enter into conversation with them.

My fever now continued to rage for twenty hours during the twenty-four. I had little sleep, and though kind and hospitably treated by the ladies, in whose charge I was placed, and every possible attention and benevolence employed to soothe my spirit, yet I felt no benefit, but gradually grew worse and worse, so that a child of the Nassi, being eight years old, could lift me in his arms and carry me into the open air when occasion required it. The only day I felt any relief was the Sabbath, when all the Jewish ladies belonging to the family of the chief, in the house, with the beautiful little children, met together, sitting round about my velvet couch, and then began to chant some most heavenly Hebrew hymns. Amongst the many they sung, was one in praise of the Sabbath, which commences as follows:—"If I keep the Sabbath day the Lord will watch over me, for this is the sign he

* This was the most respectable Jew I met in all Arabia. His father held the situation of *Saraff-Bashee*, and the same office has descended to the son, who often acts as governor in the absence of other judicial authorities.

has established from the beginning of the creation to the end of the world between him and his children." Their sweet voices, connected with the beautiful composition and solemn plaintive tune, engaged my whole attention, and I felt almost as if I had been elevated from this earthly, suffering world, to the heavenly throne, surrounded by the whole angelic host, who continually lift up their voices in hymns of praise, and say, "Holy, holy, holy is the Lord God of hosts, heaven and earth are full of his glory." This had such an effect on my spirits that I experienced a cessation of suffering for several hours. And oh ! when I remember the little boys and girls playing round about me constantly, patting my head and kissing my emaciated cheeks, while their sympathising bosoms seemed too deeply to commiserate with my affliction, my heart could not but send up an internal prayer, that the Lord Jesus would suffer these little ones to come to him. In this happy state I remained until the time of evening prayer, when the mother of the chief gathered all the little children, about ten in number, about me, and after pressing them separately to my breast, and desiring them to kiss me, she begged of me to bless them, which I did according to the custom of the Jews, by placing my

hands upon their heads. The Nassi, with ten men, composing an assembly, came in and performed evening prayers, when he afterwards sat by me for about two hours, informing me of his ancestors, as well as giving me an account of the ruins of Babylon.

The next day I was visited by several Jews, especially by one who was very kind to me ever since my arrival in the house. Having enjoyed a few hours' rest during the past night, I felt happy in being able to talk with him, as he was a very earned man, and for six years held the office in the synagogue of Shofet, or superintendent of all connected with animal food. Having, however, been so unfortunate as to displease the Nassi, he entreated me to speak a word in his favour, that he might be re-instated into his office. In the afternoon I was visited by several of the rich Jewish ladies, and every one brought some fruits with them, which they gave me. I ate some most delicious grapes, but after eating a few I felt very ill. I spent a sleepless night, and about two in the morning, my attention was directed to the gallery across the square, where I heard several voices. This proceeded from a company of poor men, twelve in number, whom the Nassi kept for the

sole purpose of studying the law of God in his house day and night, that he might enjoy the blessings promised by the royal Psalmist. He himself, when free from the duties of the divan, often spends the night with them in meditation and prayer. I listened to the voices for a long time, when I was astonished to find myself the subject of their dispute. The debate became so warm, that their voices resounded through the large square building, and brought many sleepers to join them.

Some were insisting that the Hakham ought to have a whole coffin, he being of the priesthood, while others said that he could not be buried in their burial-place, unless he was scourged, for they had observed that, during the time I had been in the house, I had not prayed, nor put on phylacteries. After they had argued for about half-an-hour, I heard the voice of that old man who attended me during the day, and who begged me to intercede for him, whose name was Solomon. He said, "Not only is a whole coffin due to him, and a place in our burying-ground, but he ought to be interred in the same spot with our prophet" (Ezekiel, which was four hours' distance), adding, "the whole congregation of the Jews should follow him thither, because he is a holy and a learned man. I have

seen it from the testimonies he bears from our wise Rabbis ; and before any one touch his corpse, he ought first to bathe himself in the Euphrates." In consequence of this altercation, which lasted two hours, fear and trembling came upon me, not on account of my apprehended departure out of this world, since to be with Christ is far better, but I feared that the enemies of the cross would have an occasion of triumph, on hearing that I was interred in a Jewish burying-place. My malady, together with their conversation, disturbed me entirely ; and I could not compose myself before the morning dawned, when I desired my servant to send off immediately a messenger to Colonel Taylor. This done, I tried to rest, but my fear increased. I often attempted to address myself to the Lord, but my spirit being vexed, my soul almost cleaving to the dust, I could not be comforted. The thought haunted me like a demon of evil ; not so much, as I said, on account of the fear of death, but because of the handle this would give to my bitter enemies, who, before my departure from India, had already cast suspicion on my Christian profession, from no other reason, than that I loved my Jewish brethren in a manner unknown to Christians, yearning over them like a father over his only child, that they

might be brought to see the purity of my motives, in desiring their conversion to Jesus. Not only has the conduct of Christians in past ages inflicted deep wounds on the whole Jewish body, by heaping on them a contumely, and involving them in a degradation and misery which have happened to no other people, and by which the mind of every Jew has been impressed with a hatred of the Christian name, which, I fear, will require centuries of the kindest and most disinterested benevolence to obliterate from their recollection. But even the efforts which have been made by many for their conversion, have, though unwillingly, been conducted often in a way that tends unnecessarily to wound their feelings, and prejudice them against the hand stretched forth to help them up. Perhaps few are aware of the difficulties and trials I have to endure, and the powerful opposition I have met amongst Christians, who, having been taught to interpret all the most important prophecies connected with the conversion and the restoration of the Jews to their own land, and the future glory of the church therewith connected, into metaphors descriptive of the present state of things, under the gospel dispensation ; although alleviated by the kindness and affection of some of God's children,

who stood by me at the time, when all manner of evil had been said against me. My regard for those kind friends made me feel the position in which I was placed ; dying in a land of darkness, in the house of a Jew, being buried with all the honours and ceremonies of the most honourable Jewish burial ; no Christian present who would hear my confession, or report my dying testimony to the faith of Jesus. My friends, I feared, would find it for ever impossible to clear me from the imputation of having died an impostor. The more I thought on this, the more restless I became ; and my pains and fever wrung groans and sighs from my breast, that brought the whole house together. In this state I continued till about one, P.M. when the people brought many little children for me to bless them ; however, I was so disquieted, that I scarcely noticed them. The thought of giving occasion to the arch-apostate thus to speak evil of the cause of my Redeemer, was a horror to my mind, and my only desire was to be preserved until the return of my messenger from Bagdad.

In the afternoon my fever so much alarmed me, that I dispatched a second messenger to Bagdad. Throughout the whole day I was in great agony ; and, when night approached, my thoughts, which,

by the blessing of God, had been kept undisturbed, began to give way to visions, and, about twelve o'clock in the night, my cries and lamentations caused such a disturbance in the house, that my bed was soon surrounded by all its inmates. One old man said to a woman, who was standing by, "Now is the time to ask a blessing of the Hakham, for he will soon die." The woman then came, and, in a gentle tone, asked me for a blessing. I answered, "Woman, go and intreat the Lord; I am no more than a sinful dying man, about to be called to account, and am now a sufferer for the many offences I have committed." An old woman now pressed forward, and tried to calm me, by saying with a very sweet voice, "Beloved son of Abraham, why art thou so disquieted? be not afraid to die. Look up there! (pointing with her hand to heaven) see how father Abraham stands with open arms to receive thy soul. Soon, very soon wilt thou be delivered from this pain, and from what thou hast already suffered, the angel Gabriel will not leave the wicked one to punish thee much on the way to Ganedan (the garden of Eden). Trust thou in God. Lift up thy soul in prayer. We shall send for the elders, and make confession. Thy body has already been purified, having suffered so much

in the desert ; and thy soul will soon find herself bundled up with the living in the bundle of bliss." Her sweet tune and musical voice had the desired effect on my troubled mind, and I lay quieter.

Finding me more composed, she brought some medicine which she had prepared. She then opened my mouth with two fingers of her left hand, and, with her right hand, pushed into my mouth a small cupful of something sweet, which I swallowed very eagerly. After this I felt a little more tranquil, and, when all retired again to their apartments, I laid me quietly, and was more composed.

I found that the Lord is nigh to all that call upon him ; and the words of the Psalmist, which the very woman had quoted, fixed themselves in my mind : " Why art thou disquieted within me, O my soul ; trust thou in God, for I shall yet praise him, who is the health of my countenance, and my God." I fell asleep, and awoke about sunset the next day.

This sleep was the effect, I believe, of opium, which the old woman must have given to me.

2d.—I felt myself a little easier. The fever seemed to have somewhat abated, and many Jews called upon me, as they could now speak with me very quietly. They put many questions to me about my belief in Jesus the Messiah. I trust that my miser-

able appearance, with the answers they received from my feeble lips, impressed some precious truths on their hearts, which 'will, through the grace of God, not soon wear off. In the afternoon' they brought many children for me to bless them. I did so, and prayed the Lord Jesus to take them under his yoke, which is easy and light. They kissed my hands and left me. During this whole night I suffered great pain.

CHAPTER XXIII.

Departure for Bagdad—Hillah—Arrival at Bagdad—Kind
Treatment there.

The time of greatest straits,
His chosen time has been,
To manifest his power is great,
And make his glory *seen*.

3d.—About ten a messenger arrived from Colonel Taylor who was to take care of me. It was his head servant whom the gentleman had sent. At the sight of Colonel Taylor's note, I felt my eyes enlightened, and blessed the Lord God of Israel since he had given me the means of testifying to the Christian world the sincerity of my faith in Jesus, and had showed me in this his tender care and mercy. Thus, though in a wasting state, I was happy. I requested the man to make everything ready for my

departure, and take me as quickly as possible out of this place; not on account, however, of ill usage or bad treatment, for I had received every kindness and attention in the house of this good 'man. Colonel 'Taylor's man prepared for me and my servant seats similar to two bales of goods upon a mule. About five in the afternoon they carried me out. Many Jews said, It is no use to take the trouble, for he is already nearly dead. Others said, As there is no hope of his reaching Bagdad alive, why should not he die and be buried in peace here? A woman, who most likely was the mistress of the house, cried from the gallery in a tone of vexation, Why do you allow that man to take away the poor Hakham, he is as good as dead. When I was put into the conveyance upon the mule, I repeated with heartfelt joy the words of the faithful Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." And then lifting up my eyes to heaven, I said, "Jesus, into thy hand I commend my spirit." My servant informed me that a great multitude of Jews followed me for nearly two hours. Crowds of them, on their return, came near my seat, took farewell of me, and kissed my feet which hung out of the conveyance. This is a general practice amongst the Jews as well

as the Mussulmans towards their holy men ; but why they paid that respect to me I cannot account for, for they all knew that I believed in Jesus of Nazareth as the promised Messiah. From the time I commended my spirit into the hands of the Lord, I shut my eyes and felt so easy and happy during the whole night, that I sincerely believe no human being has ever tasted anything superior. It was a heavenly joy ! It was the happiness of the saints surrounding the throne above, with whom I trusted soon to be for eternity. They travelled gently during the whole night until day-break, when I was roused out of my vision by the extreme cold, and found myself lying on the ground covered with some cloth. Colonel Taylor's servant brought me a little warm milk, and I thanked the Lord for the mercies that had been renewed unto me this morning.

Having re-visited Hillah in the year 1839, I shall here give a short description of it :—

Hillah is about sixty miles distant from the present town of Bagdad. It is built on the banks of the Euphrates ; and the houses are mostly constructed of burnt bricks, which have been gathered from the ruins of ancient Babylon. The houses are very irregularly built ; and it has very exten-

sive bazaars. The caravanseries are very numerous; and the people that occupy them are generally merchants from Aleppo, Mousul, and Damascus. It carries on an extensive trade with all those places; and pilgrims, generally both Jews and Mussulmans, flock hither to visit the tomb of the Prophet Ezekiel, which is four hours' ride from it. A bridge of boats, about a quarter of a mile long, connects the eastern and western parts of the town. It has five principal mosques, and several minor ones. A few minarets are the only ornaments of the place.

There are very excellent gardens. The finest pomegranates, the most delicious grapes and limes, sweet and sour, in abundance. It possesses flower-gardens, wherein the Persian roses particularly thrive, and from which, it seems, they extract rose-water, and make *atta* of roses, which is sent to India through the Jews of Bagdad. The people are very civil; and, from what I have experienced among them, both Jews and Mussulmans, who are inhabitants of the place, are very kind to strangers.

About six miles north-east from Hillah, and on a branch of the Euphrates, is the tomb of the prophet Ezekiel, called Cafful. The sepulchre is contained within a fine building, enclosed by a wall

about twenty feet high : a number of houses stand on the exterior side of the wall for the convenience of pilgrims. This place is in charge of a Jew, who is appointed by the Government of Bagdad. He levies a tax on all who visit the place. In the room where the prophet is supposed to have been buried is a wooden box, eight feet in height, five in breadth, and three in depth, covered with a green cloth, and supported by four pillars : on the box, which is handsomely covered, lie three copies of the book of the Prophet, printed in Amsterdam ; and the top of each column is ornamented with a gilt pomegranate.

About ten miles from this place, and on an arm of the same river, is the sepulchre of Hussain, the son of Ali, the prophet of the Persians. This place is exceedingly rich, and, consequently, often plundered by the neighbouring Arabs. The shrine of this Saint is said to be overlaid with gold : an assertion which never can gain any credit ; for we can hardly suppose that the Arabs, whose dishonest nature we are well acquainted with, and whose ideas of *meum* and *tuum* are somewhat ill-defined, would, for a moment, hesitate to enrich themselves with a booty which might be estimated at about £10,000 sterling.

The usual conveyance over the river, to the other side, is by a large round basket, 'made of willows, and covered over with leather. It is about from twenty-eight to thirty feet in diameter, and' will convey from eight to ten persons standing, the bottom being flat; and it is worked by one oar. There is a bridge, however, at Hillah.

4th.—A Jew who was to accompany me to Bagdad, and to take care that I was brought to the caravan early, before the sun became hot, persuaded Colonel Taylor's servant to go on with me, instead of resting during the sultry hours. I knew nothing about it until I found the fever almost suffocate me. They journeyed with me till three in the afternoon without water. This reduced me to the greatest extremity, and I now wonder at the fact, whenever I think of it, that in the weak state I then was, so that, on the day before, not a drop of blood could be extracted, life should remain in such an hour of exquisite suffering and privation. It was surely the hand of God. His loving kindness and tender mercies, his long-suffering and forbearance, preserved my life, to give more time for repentance for my manifold sins and transgressions, and to declare his name and grace to others.

At eleven in the night, we arrived in Bagdad,

and I was kindly received under the hospitable roof of Colonel Taylor. The Presidency physician was at that time in Persia. Mr Cachick, the native British agent, sent directly for the doctor of the Pasha, who is a native of Turkey, and procured for me comfortable linen and medicine. These seasonable attentions much refreshed me; and, when again on a bed of repose, I found myself better. Mr Cachick sat up nearly the whole night with me. When he left, I turned round to the wall, and thanked the Lord for all his benefits, preservations and care, and recommended myself to his watchful eye during the remainder of the night. I then soon began to slumber, though my sleep was not undisturbed. Meanwhile two servants were left to watch me.

5th.—The physician observing black spots on my hands thought it necessary to bleed me, but on opening a vein in my arm he found too little to extract any quantity of blood.

6th.—My fever returned. Several respectable Jews having heard of my arrival called upon me, but I was too weak to converse with them. Many other Jews visited me during this week, sometimes I could converse with them, sometimes I was ut-

terly incapable of doing so. Amongst the number was one Jacob Samogh, a man of considerable property, possessed of no less than eight or nine lac of rupees; who, of course, was much respected amongst his brethren. Perceiving my inability to transact business, Mr Samogh repeated his visit until he considered me sufficiently recovered to declare his intentions, which were to the following effect :—

Mr Samogh had a correspondence with a merchant in Bengal, who died about eighty or ninety thousand rupees in his debt; and having heard that I often acted as a peace-maker amongst my Jewish brethren, he now wished me to become arbitrator in this affair, promising to devote a considerable part of the sum in question to the benefit of his poor countrymen. I frankly told Mr S. that I was now a Christian, and as a preacher of repentance unto Israel, was not able, nor did consider myself justified in entering into civil disputes, but that I would endeavour, as far as lay in my power, in a consistent manner, to recover the whole property, on condition that if I should succeed ten thousand rupees be placed at my disposal, or at the disposal of some other Christian friends in Bom-

bay, for the dissemination of the gospel. This unexpected appeal had such an effect upon my worthy applicant that he never more mentioned a word about it.

CHAPTER XXIV.

A Collection of Bibles and Religious Tracts at Bagdad—Eagerness of the Natives to obtain them—Preaching in the Great Synagogue—Effect on the Jews.

In towns or cities, lanes or streets, or fields ;
Go forth undaunted, mov'd by God's command,
Spread the glad tidings all throughout the land,
Triumphant say, as taught from realms above,
God is a fountain of unchanging love.
A wondrous ocean of unbounded grace,
A swelling sea of mercy, truth, and peace ;
Kindest compassions overflow his heart,
He ever waits salvation to impart ;
High on his throne, the glorious Lord of all,
Sounds through the earth an universal call,
Invites the vilest to his loving breast,
And bids them enter everlasting rest ;
Go and do likewise, in Emanuel's name,
Whom he invites, do you invite the same.

23d.—A son of Sir Henry Parnell having, in a letter, given me charge of a large depository of

books, I was assisted by two servants on horseback to go to the house, about a mile distant from the Residency, where I found, to my great joy, the boxes of Bibles, New Testaments, &c. I spent nearly the whole day in arranging them, and, with the assistance of the two servants, supplied to various applicants, who could read, many parts of the sacred Scriptures. Being aware of the desire Mussulman schoolmasters have to obtain school books, as they have no printed books except those obtained from Europe, which are very few in number, I sent messages to the various colleges and schools, offering them a supply of Arabic and Persian books. Feeling very fatigued, Colonel Taylor's servants assisted me on the horse and led me home.

24th.—After a sound sleep for the whole night I felt myself much refreshed, and sent off a messenger to the synagogue, informing them of my intention to visit them next morning, being not only the Sabbath, but the day appointed by the Jewish church for repentance, after which I again requested the kindness of Colonel T. to let me be assisted by his servants.

25th—I went to the house of Mr Parnell, and to my great joy, on my arrival, I found people

who desired books. I distributed that day a quantity of books, consisting of Arabic Bibles, New Testaments, Prophets, Psalters, and single Gospels. On my return to the Residency, I took with me a large bundle of the single Gospels of St. John, and also three other bundles of religious tracts.

On passing through the bazaar, a respectable shopkeeper requested Colonel T.'s servants to give him one of the books he carried. Having obtained my consent, he distributed eight more copies of the single Gospels to various applicants. We proceeded home, and finding myself very much fatigued, I lay down to rest. In the course of two hours my servant informed me that the house was surrounded by thousands of Mussulmans, who all cried for books. I rose from my bed, and, supported by two servants, went to the gallery and distributed all the books to those who could read, not being able to examine the bundles which I had brought with me for them that day, which were about two thousand single Gospels of St. John, and various tracts in the Arabic language.

26th.—This is one of the days appointed by the Jews for repentance, and, as it was the Sabbath, they had some additional prayers instead of sacrifices. Knowing that that repentance which must

be repeated every year, without any atonement for sin, is of little value, I felt a strong desire to show them the nature of repentance according to the word of God, and the true sacrifice by which we can be reconciled to our heavenly Father. I prayed that the Lord would send me help from on high to enable me once more to show forth his praise before the Jews of Bagdad in the great synagogue.

The Lord heard my prayer, and at half-past five in the morning I went there, supported by the two head servants of Colonel Taylor. I entered the synagogue, and, after much fatigue, was borne up to the middle gallery where the ruler of the Jews sat. This was in the east side, where the law of Moses was deposited, with a long veil hanging over it, of red damask, embroidered with gold. The Jews gathered together from all the other synagogues in the same court, and the place was crowded to excess. The building is square, with a court in the centre, and three galleries, which were filled with about four thousand people. After the reading of the Law, I commenced preaching from the Prophecy of Hosea xi*. 1, 2, "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquities. Take with you words and turn to

the Lord; say unto him, Take away all iniquity, and receive us graciously." There was a profound silence during all the time that I was speaking. My whole appearance must have been singular. Raised from a bed of sickness, from which I never expected again to rise; emaciated to a great degree, with prominent cheek-bones, and eyes buried in their sockets, a voice hollow and occasionally faltering, and my body clothed in a white surplice, must have given me the appearance of a ghost rather than of a living being. After I had explained the doctrine of repentance, and pointed them to the Lamb of God, whose blood is the only atonement for their sin, and by whom alone they can return to God, I began to be animated, and felt a power beyond myself. I spoke thus for nearly an hour, when suddenly I dropped down, and it was happy for me that the place was so crowded, all the elders sitting in Moses' chair behind me, for my fall was broken by their timely assistance. I knew not how I got out, but when I came to myself again, I found I was surrounded by numbers of white-dressed venerable-looking Jews, with long grey beards, and white-shaded turbans, with a red cap, most of them crying like children. My head was supported by two Jewish women, my temples were wetted with

atta of roses, another Jewess sat and washed my feet with rose-water, and several men had silver-covered cups, with little holes in them, from which they continually sprinkled some perfumes over me. It was about nine o'clock when I was able to be lifted on horseback, to which the Jews, though on the Sabbath, and against their interpretation of the Law of Moses, kindly assisted me.

Many of the Jews came and took hold of the corner of my garment and kissed it. I was scarcely able to get away for the crowd, and several of them invited me to come to the other synagogues and preach there in the afternoon; with this invitation I was sorry I could not comply on account of my bodily weakness. When passing through the bazaar, on my way home, supported by a servant on each side, I was saluted by several respectable Musulmans, and requested to give them some Bibles, which I promised them. After revisiting the house of Mr Parnell, I returned to Colonel Taylor's with a joyful and thankful heart for the new prospects, favours and mercies, shown unto me. But, alas! what is human happiness here? it is like the breaking of day mingled with darkness, and as there is no flame so clear that it has not some smoke, so there is no joy here below so pure that it has not

some sadness. Thus, my greatest enjoyment was mixed with bitterness.

No good in creatures can be found,
But may be found in thee ;
I must have all things and abound,
While God is God to me.

At the breakfast-table I was informed by Colonel Taylor, that my life was in danger. He informed me, that the judge of the place demanded me of him. I was then desired to keep my room until further particulars should be communicated.

At twelve o'clock, a Jew who was recommended to my notice by Mr Parnell, came and expressed himself thus :—" I am very very happy and thankful for the address you have given us this morning. I felt every word which you spoke thundering in my inmost soul, and trust that it will never be obliterated from my memory.

Myself. Do you imagine that my feeble voice has reached the hearts of others ?

Jew. If you consider their conduct towards one who was with Mr Parnell, I think that you have every reason to believe that many of the thousands of the sons of Is^hrael have been awakened to a sense of their wicked practices. Besides, if you

consider how quiet they were at the time, when you reminded them of their wickedness, and told them everything of which they are actually guilty, and which would, at other times, have caused them to tear you to pieces ; their silence clearly indicated that the Lord was surely in that place, and that the restraining hand of God was upon them.*

Myself. Did you hear them approving of what I said concerning the atonement-day, and the High Priest, who once entered the holy of holies, for ever and ever ?

Jew. Some did, and others did not. But, at the same time, your grave and venerable appearance did so impress their minds, that many said, “ We cannot remain any longer ignorant as we have been, for it is impossible for such a man to be wrong. They therefore wished to know more of that High Priest whom you pointed out this morning, as having been the accepted sacrifice once for all. And, for that purpose, they requested you to

* A converted Jew, in connection with Mr Parnell, once (not being aware of their prejudices) entered the synagogue, and began, without permission, to converse with some of the Jews, and, in consequence, was laid hold of, and thrown out of the synagogue. This I was told by the above individual, whom I have every reason to consider a sincere believer in a crucified Saviour.

preach in the other synagogue this afternoon. Besides, the very request for your coming again this afternoon, shows the deep interest you have excited amongst them. And should you be able to go out this afternoon, I would accompany you to several places where there are many Jews, who have expressed a desire to see the New Testament. Informing him that I should most likely leave without revisiting the Jewish quarter, he kindly took charge of thirty-six Hebrew New Testaments, with a solemn promise that he would distribute them amongst those only who are anxious to possess them.

CHAPTER XXV.

Sudden Departure from Bagdad—Supposed Executioner—Preparation for Death—An Arab Chief takes a Two-Days' Journey to obtain a Bible—Boat Attacked by Arabs—Mr Samuel Wounded—Arab Woman Sucks the Wound.

Ah ! I shall soon be dying ;
Time swiftly glides away ;
But, on my Lord relying,
I hail the happy day.

The day when I must enter
Upon a world unknown ;
My helpless soul I venture
On Jesus Christ alone.

Hence all my hope arises,
Unworthy as I am ;
My soul most surely prizes
The sin-atoning Lamb.

AT five o'clock, P.M. Colonel Taylor offered me his boat, and recommended me to depart immediately for Bussorah. Conscious that I had acted

rightly in distributing the Word of Life while I had an opportunity, I looked upon the occurrence as an intimation of the will of God, and submitted myself to his pleasure.

Why should the soul a drop bemoan,
Who has a fountain near ;
A fountain which will ever run
With waters sweet and clear ?

It was reported that several Christians were insulted in the streets this day ; and also the head servants of Colonel Taylor. Near sunset I departed for Bussorah. Being then only partially recovered, the pernicious effect this sudden removal had upon my health was soon severely felt. The fever returned, and I was confined during the whole voyage.

29th.—About eight in the morning my servant came and informed me that a great chief on horseback, with about an hundred Arabs after him, had, for half-an-hour, been pursuing us, continually hailing us, and calling us to stop the boat. He likewise informed me, that the Arab sailors said that he no doubt was the messenger who had come from Bagdad, with the sentence of death, to bring me back thither. They therefore pulled very

hard, with the determination to escape them, as Colonel Taylor had directed them never to halt for any Arab to come on board. Finding that the noise from the opposite shore increased, and that we were approaching a shallow part of the river, where they could easily board the boat, I gave orders to land, and let the leader come on board, preparing myself for the fiery trial which was to try me.

Knowing too well the practice in those countries, I was fully convinced, humanly speaking, that there was no escape ; and that my life must soon be over. I requested my servant to take charge of my MSS., and, helpless as I was, desired him to deliver it, with my last parting request, to my beloved friend, Dr Stevenson ; bequeathing a few articles to another not less kind and affectionate friend and benefactor, Colonel Lester, charging my servant, if possible, to take my body, when relieved from earthly sufferings, to Bussorah, and there to try to preserve it, and bring it to Bombay. I desired my servant to leave me, and not to disturb me any more.

I now directed my thoughts towards that heaven, from whence alone I could expect strength in this hour of trial. Stretching myself on the bed on

which I lay, and closing my hands together above my breast, I shut my eyes, and employed my thoughts in solemn and serious meditation, and prepared to die. Oh, my dear reader, if thou hast never been placed on a sick-bed that seemed about to prove a death-bed, let me tell thee that it is a serious matter to die. No man who has any share of reason can help thinking so.

To be suddenly torn from the arms of flesh, to which we are so intimately joined, and from this body we so carefully cherish ; to bid farewell to this world, and close our eyes on this visible scene, never to see it more, until the restitution of all things ; in a word, to be dismissed from our stations here below, and summoned to the bar of the Almighty Judge,—resigning our head into the hands of the executioner,—our body, for which we constantly toil and labour, and encompass land and seas to make provision for, to resign it to the grave, to be the food of worms, and to give up our immortal soul to God who gave it,—Oh ! dear reader, to die without thinking of this must be a brutal insensibility. And let me ask now, whether it is not beyond all calculation of importance to know whether that endless futurity, which spreads out into infinitude before us, will be eternal happi-

ness, or eternal misery ;—whether the soul, on leaving this body, will behold the King of Glory, whose majestic countenance beams with light, to cheer her path through the dark and gloomy valley into his presence ; or whether that never-dying soul has to pass through a gulf of bitterness, and over a troublesome ocean, and land in a lake of fire and brimstone, that burneth for ever. To God's glory there is but one door, even Christ Jesus, the true, the only, the living Mediator between God and man. Having believed in him, and fled to him for pardon and forgiveness, I felt a confidence that the same blood that justifies man would also sanctify my soul. And, oh ! at the hour of death, I could see, by faith in Jesus, the invaluable peace,—the smiling futurity,—the glorious sunshine,—the heaven of eternal rest,—opening its bosom to receive my immortal soul. In this meditation I felt a happiness, a joy, a heavenly calm, which no language can describe. The hope

That, when I fall in death's embrace,
Mine eye shall see thy lovely face,
In sweeter climes, in richer fields,
Than earth, or air, or ocean yields.

Suddenly the sweet cup of living water, which I

now felt near my lips, was dashed from me by a rap at the cabin door, which caused a shock like that of electricity, to run through my body ; and, before I had time to open my eyes, a heavy weight pressed upon my breast, a rough beard rubbed against my chin, and a kiss, with the usual salutation of peace, was imprinted on the right side of the neck. This sudden change was almost fatal ; for I became senseless : and when, after a long time, I opened my eyes, I found an Arab chief, sitting on his knees, accompanied by two other Arabs, and smiting on his breast, crying God forgive ! God forgive ! I have killed him !

And now, my dear reader, you would like to know what all this means. I will, therefore, at once explain myself, and tell you that this supposed executioner was no other than Seyd Hasain, from Alhad, a place about four days' distance from Bagdad in the desert. He was in Bagdad at the time when I distributed the Word of God ; and, having heard the next day of it, he was anxious to procure a copy of the Scriptures, but, finding that I had left the town, instead of proceeding straight through the desert to his home, he followed me along the Tigris for one day and two nights' journey. And now when he could converse with me, all that he

desired was a Bible. I have no words to express my joy. I gave him the only Arabic Bible in my possession. He stopt with me about four hours, begged that I would go with him to his own place, where, he said, his men would carry me on his own horse, that I might recruit my health, and then promised to bring me safely to Bussorah. But having already tasted of the horrors of the desert, I thanked him kindly, and, after an affectionate leave, he rode away towards his home, and we pursued our course down the river to Bussorah.

Amid all these trials, difficulties, and sufferings, the subject of the following lines bore up my spirit.

What cheers the heart when sorrows press ?
What yields a balm to soothe distress ?
'Tis that which all the good profess—
The Christian Religion.

When pain and sickness weigh us down,
The world's false pageantry is gone,
O then thy healing powers we own—
The Christian Religion.

And hapless is that gloomy soul
(In speechless agony he'll roll),
Who never knew thy soft control—
The Christian Religion.

Thou bid'st the madd'ning passion cease,
Thy gentle voice still whispers peace ;
From wild desires thou giv'st release—
The Christian Religion.

No self-devoted victim slain,
The mercy-beaming Cross doth claim ;
Thou heal'st the broken heart of pain—
The Christian Religion.

Yet for thy truth have martyrs died,
The block and faggot still defied ;
On thy redeeming love relied—
The Christian Religion.

Then be thou still my guide, my friend ;
So shall I smile when ills portend,
And calmly meet my latter end—
The Christian Religion.

And Oh ! may God his grace impart,
To mend my sin-corrupted heart,
That never from me may depart—
The Christian Religion.

October 4th.—After a night of suffering from cold, about eleven in the morning, my servant, naturally pale, came in trembling, so that he could not

speaking until I had questioned him several times, when he informed me that the Arabs had attacked the boat, with a determination to rob us, and that they had wounded two of the boatmen. On hearing this, and the noise increasing, I jumped up, and, unmindful of the Arabs' spears, ran in the midst of them, but, before I was aware, I found my right leg pierced. The Arabs, on seeing me in the midst of the men, desisted from the attempt of boarding us, and stood quiet in the water. Seeing the blood rushing from my wound, I asked them whether they were true sons of Ishmael, thus to treat a defenceless person? After a pause, I saw one of the robbers taking hold of the garment of the other, saying, "Come, come away, this is an Englishman!" I inquired what was their business, and what they required. Thus speaking with them, I found the words of Solomon verified, "A soft answer turneth away wrath," for they soon departed, without further molestation.

Arriving at Couit, I was obliged to land, on account of my wound. I was kindly entertained by the Sheikh of Couit, and here I again experienced the kind attention of the Arab women of the desert. By sucking out the poison of the Arab's spear from my wound, together with the

kindness and sympathy otherwise manifested on my behalf, they convinced me that, whether in a fertile or a barren soil, the heart of woman is everywhere the same, full of tenderness and humanity.

5th.—Departed from Couit, after twenty-four hours' rest.

6th.—The wind being very favourable, the boat swept along majestically. At a sudden turn of the river we were in danger of being dashed against the banks on account of the current being very strong.

7th.—Early in the morning we passed beautiful green fields and fine gardens, where I heard the singing of some birds, apparently emulating one another in the sweetness of their notes. I could not help admiring the scene which now greeted my eyes, and being delighted with the sounds that ravished my ears.

The bird that from unfolded wings
The morning dew so softly flings,
At evening hour, from yonder tree,
Sends still its notes of praise to Thee.

9th.—The wind continued favourably for the whole day. We passed Korna, and all the beauties by which it is surrounded, and spent an hour in

examining *Cuttal Fringee*, an estate belonging to Colonel Taylor. It has a nice garden, but is neglected. There is nothing remarkable to entice travellers to spend much time here. Left Korna at one in the afternoon ; and, at half-past ten in the evening we anchored in the river opposite Bussorah. Having been advised not to enter Bussorah for fear that some messengers should have arrived before me with the ill news, I was placed in a very critical position. My state of health required the uttermost care. The fever left me nearly deaf, which prevented me from hearing, and often irritated me beyond description. In this dangerous position I did not know what to do, until I thought on the beautiful lines—

Thy mercy seat is open still,
Here let my soul retreat ;
With humble hope attend thy will,
And wait beneath thy feet.

Here again I may say from experience, that the greater the danger the nearer is the Captain of our salvation to aid his people, and that the name of the Lord is a strong tower, the righteous fly unto it and are safe. Nor did I trust providence in

vain, for the Lord has mercifully protected my life, hitherto, from the cruel knife of the Jew, the burning fever of the desert, from the hands of robbers, and from the sabre of the Arab, and has brought me safely to Bussorah, where I found a place of refuge from the storm, and shelter from persecution, for which God's name be praised.

11th.—I promised to preach in the Armenian church, but my legs would not carry me there.

12th.—This day wrote the following notes to the kind friends who had succoured me at Bagdad:—

Bussorah, October 12, 1835.

DEAR SIR,

I address you a few lines to announce my arrival here on Wednesday morning, the 7th inst. Mr Barseigh thinks me here quite secure, I intend, therefore, to remain for a short time until my recovery is complete. I feel very grateful to you, not only for what I individually have experienced, but also for the attention and encouragement you have given the former missionaries. I now see that we all have rendered ourselves unworthy of such kindness. May God, for whose glory, I am convinced, you did every thing, abundantly reward your benevolence. With full confidence in your

kindness, I venture to request the favour of your sending all the books except the Armenian to the care of Mr Barseigh. The tracts which attack the Mohammedan religion you are at liberty to burn in the presence of some Mohammedans, which will secure our safety and their good-will towards Christians. Enclosed is a list of the books remaining in Bagdad, which list I shall also send to the committee in London. My kind regards to Mrs Taylor, and in firm reliance on your kindness,

I remain,

Dear Sir,

Yours truly,

JACOB SAMUEL.

To Colonel Taylor, Political Agent,
Bagdad.

Bussorah, October 12, 1835.

DEAR SIR,

Allow me to inform you of my safe arrival in Bussorah on the 7th inst. I suffered much on the road. My fever returned the fifth day after my departure, and left me the day of my arrival

at Bussorah. From your true and accurate observation, I found that it was really either occasioned or aggravated by the deprivation of necessary food, and that mere weakness and cold made me so uncomfortable. The boat people, from fear, would not call with me in any place where I could get supplies. However, I am now recovering, and renew once more my unfeigned gratitude towards you, and have the pleasure to remain,

Dear Sir,

Yours very truly,

JACOB SAMUEL.

To Dr Ross, &c., Bagdad.

Bussorah, October 12, 1835.

DEAR SIR,

Being impressed by your kind attention towards me during my illness, I think it my duty to inform you of my safe arrival here, after a voyage of twelve days and thirteen nights. I suffered much from fever, and from being almost deprived of every kind of necessary food. The people annoyed me much by asking me to give them Ghee and different things. They denied having received the things mentioned in your account. I gave

them a sheep, according to your direction, and left them to do what they pleased. After this long voyage I arrived here, where I am quite secure for in effect Mr Barseigh has here more power over the people than the governor of the place. The report has reached Bussorah about my proceedings in Bagdad ; however, none care for it. I trust you will make the best use of the books committed to your charge. Receive my humble thanks for the trouble and expenses I have caused you, and believe me,

Yours truly,

JACOB SAMUEL.

To Mr Cachiek,
Native Agent to the British Resident,
Bagdad.

CHAPTER XXVI.

Visit to the Governor at Bussorah—Interruption while Preaching again in the Synagogue—Coffee-houses in Arabia—Arrival at Bushire—Preaching there in the Synagogue—Ministrations on Board the Honourable East India Company's Sloop of War Elphinstone.

While fighting in my Saviour's strength,
Though mighty are my foes,
I shall a conqu'ror be, at length,
O'er all that can oppose.

Then why, my soul, complain or fear?
The crown of glory see!
The more I toil and suffer here,
The sweeter rest will be.

14th.—The new Governor, who arrived during my absence, requested me, through the native agent, to pay him a visit. Accordingly in the evening I was received^d very courteously by him, when he requested to see one of the books which I

distributed in Bagdad, and for which I was so much persecuted; but as I had none the head man of the government, who had received a Bible and Testament from me when before in Bussorah, offered them to me now, on condition that I would supply him with more when I received a fresh supply, to which I of course consented. When the Governor saw the Bible, he took it out of my hand and left the company for the purpose of perusing it, in which employment he was engaged for two hours. When the proper time of retiring arrived, I requested Mr Barseigh to ask permission for me to retire; but before taking my departure for the night the Governor requested me to settle in Bussorah, and promised me all the protection in his power. He likewise expressed his sorrow for the trials I had undergone at Bagdad, and asked me whether I saw any change in the Jews there when I preached to them.

17th.—I felt myself strong enough, and therefore went to the synagogue, supported by six of the factory servants. I entered at once into Moses' chair, where the law is read, and after the reading of the law I began to preach from Gen. iii. 15. "And I will put enmity between thee and the woman, and between thy seed and her seed, it shall

bruise thy head and thou shall bruise his heel." They seemed to listen attentively for about one hour and twenty minutes, during which time I collected all the prophecies connected with the promise of the Messiah; but when I began to explain how and in whom, these promises were fulfilled, they began loud cries, accompanied with most scandalous language, and so they continued until my voice failed me. I next addressed a few individuals around me, and exhorted them to repent of the conduct which they manifested towards me. At length they unanimously surrounded me, and would, perhaps, have done me bodily injury, had not Mr Barseigh's servants been present, who came and took me out from the midst of them. On my way home, between five and six hundred Jews came after me, with torn garments, and throwing dust in the air, like those in the apostle Paul's time. The noise caused a great multitude to assemble. They proceeded in congress to the Governor's quarters, and complained bitterly of the injury I had done them this morning. The Governor desired them to depart to their houses, and promised that he would speak with me. They then cried out, Long life to the Sultan, long life to the Pasha, and so separated. The party was headed by the Hakham

of Jerusalem, mentioned in my journal for June, and who is a great persecutor of all religions but his own.

19th.—Meeting the Hakham in the streets, after he had passed, he turned round, and said, Why do you not give the *Salem ali cum*. I answered, *Ain salem loreshaim* (there is no peace to the wicked). Lifting up his hands he pointed to the Governor's house; I lifted mine towards heaven, and thus we parted. In the evening I met with the Roman Catholic priest at the house of a native, and after conversing on different subjects, the conversation turned to the real presence of our Lord in the sacrament. I opposed him in the strongest manner I could by scriptural quotations, but I am sorry to say, that to all appearance, it was quite ineffectual.

27th.—I departed from Bussorah and arrived at Mahomarah.

28th.—After spending the whole day in the coffee-houses, and having conversed with many Arab acquaintances, visited Sheikh Zaber Sabia, who received me very courteously.

I may here take an opportunity of mentioning, that the coffee-houses in Arabia are places of general resort, though they consist but of an empty build-

ing without furniture, covered with common grass mats. While staying in Bussorah I found these places very useful for me. In summer, mats are spread at each side, where the Turks and Jews generally resort, and sit drinking their coffee, and smoking their pipe. In beholding them silently, one would think that their thoughts were directed to the most sublime and mysterious subjects; but on a closer examination, we find, whilst the grave Turk thus sits cross-legged, with a long pipe in his mouth, whiffing away the smoke in long curls, often casting an anxious look at the burning pipe, all that he meditates on is the burning out of the tobacco in his pipe, and the calling his servant to fill and light another. I often broke in upon their meditations, while sitting quiet smoking as they did, by speaking to myself a few words from the Koran; this never failed of drawing them into argument, and I often spent the time till twelve o'clock, and hardly ever left the place without distributing ten or twelve volumes of the sacred Scriptures, either whole or in parts. Many were the attentions they paid me. Coffee and pipes were handed me from every one by laying his right hand on his breast, and saying, "*Bismillah*." In short, I never missed, if possible, an evening without going either

to one or another of these places for the prosecution of my mission.*

29th.—Departed from Mahomarah in an Arab vessel. This place is a refuge for all the outlaws flying from Bagdad and Bussorah, and has considerable commerce. There being no port-dues here on any species of merchandise, the trade of Bussorah has considerably decreased.

Nov. 3rd.—Arrived at Bushire, where I took a place in a caravansery.

4th.—Visited Mr Satoos Maldoula, a most respectable Armenian gentleman, at whose house I was most hospitably treated, and where, after breakfast, he having invited many Jews, I conversed with them for a considerable time.

5th.—Many Jews called on me, who kept me in conversation all day, especially on the doctrine of the blessed Trinity.

6th.—I called on Dr Mackenzie, and Captain Low, commander of the *Elphinstone*, from whom I obtained permission to perform divine service on board the ship on Sunday.

7th.—I went to the synagogue, and after the Law was read, I preached from the first lesson, which was in Gen. xviii, 2, 3,—“And the Lord appeared unto him in the plains of Mamre. and he

stood in the tent door in the heat of the day. And he lifted up his eyes and looked,* and lo ! three men stood by him. And when he saw them, he ran to meet them from the tent door ; and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant ;” where I shewed the doctrine of the Trinity in so clear a manner, that they could not contradict the word of the living God. After preaching about sixteen minutes, I was requested by Hadji Morad, the most respectable Jew in the place, to cease preaching, and to come to his house, where he would assemble all the learned men, to contradict what I said. Finding this to be a most beneficial plan, I consented.

8th.—Preached on board the Honourable Company’s sloop of war, Elphinstone, to about eighty European souls.

9th.—From the 9th until the 14th, my place was crowded from morning till evening with poor Jews, to whom I preached the gospel of salvation, through Jesus Christ, and distributed amongst them some portions of the Old Testament, and some copies of the New. •

15th.—Held divine service again on board the Elphinstone, where I remained the whole of that

night, and was kindly entertained by two followers of the Lamb. •

18th.—Two Jews from Shiraz called upon me, with whom I spent almost three hours, showing them how the Scriptures have been fulfilled in Jesus of Nazareth, and that he is the Messiah.

19th.—Very busy with the Jews.

20th.—Conversed with a number of Jews in the house of Mr Satoos Maldoula, a gentleman who always took a deep interest in the cause of the Jews, and from whom I have experienced no small degree of kindness.

22d.—Held divine service on board the El-phinstone. In the afternoon I visited a sick man, who was apparently impressed with the loving-kindness of our Saviour in dying for mankind, through the instrumentality of Mr Y., a midshipman in that vessel, who visited him three or four times daily, and took a deep interest in the salvation of his soul.

CHAPTER XXVII.

Discussions in the House of Hadji Morad—The Trinity—The Prophet like to Moses—The Mullah—Distribution of Hebrew Scriptures.

To God the Father, God the Son,
And God the Spirit, Three in One,
Be honour, praise, and glory giv'n
By all on earth, and all in heaven.

25th.—Feeling myself strong enough to fight the battle of the Lord, I gave notice to the Jews that I would meet them, according to promise, in the evening, in the house of Hadji Morad, and requested them to be furnished with Bibles, as well as with all other books whereto they intended to disprove the doctrines advanced in the synagogue. In the evening, when entering the house of Hadji

Morad, I found a great many Jews gathered together for that purpose. After having taken my seat, I opened to them the object of our meeting, and desired them to come forward to disprove the doctrine of the Trinity. After some vain attempts, they said "If Messiah were one of the Godhead, what would become of the prophecy of Moses, where it says, 'The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.'" The Jews began now to argue amongst themselves, and threw the whole subject into confusion. Some tried to prove that the prophet whom Moses spoke of was Joshua, and all other succeeding prophets, while others denied that it referred to any of the prophets. Finding the majority agreeing that it refers to the prophets, I took a part in their argument, and showed from the singular number, namely, *a prophet*, that it could not refer to the succeeding prophets. Besides, I showed them that none amongst the prophets had been like Moses, namely, a lawgiver. And then I quoted a passage from Maimonides, who is looked upon as a light enlightening the Jewish church, wherein he says that Moses exceeded all the prophets after him in four particulars, 1st. All other prophets prophesied

in a dream or vision, but Moses when he was awake and stood. 2d. All other prophets prophesied by the help or ministry of an angel, but Moses prophesied without the ministry of an angel. 3d. All other prophets were afraid, and troubled, and fainted, but Moses was not so, for the Scriptures say that God spoke to him even as a man speaketh to a friend. 4th. None of the prophets did prophecy at what time they would, but Moses did. The chief Mullah amongst the Jews cried with a trembling voice, "This is not true, this is not in the Mishna, there is no such thing, he is an impostor, and wishes to impose upon us a strange doctrine."

Hadji Morad (in a low tone). Woe to us ! woe to our children ! woe to you ! Are we assembled to defend our holy religion in this manner ? When we see we cannot dispute the words of our holy fathers, you call the most learned Hakham *an impostor* ! We ought to be ashamed of our conduct ! I remember very well every word the Hakham has quoted being in the Talmud, and therefore we only display our ignorance of the writings of the fathers, and expose ourselves to ridicule.

Mullah (in a low tone). 'Suppose it is true that the prophets were not like Moses, yet we have the strongest proofs that there has not as yet

arisen a prophet like unto him, and therefore we are not ignorant; but he is ignorant.

Myself. Pray, Mullah, compose yourself a little, and listen patiently, for though I have plainly proved to you all, that there was none amongst the prophets like Moses, yet I believe that I am able, through divine grace, to prove unto you that since our prophets ceased, God has raised up a prophet who imitated Moses in all things, from the day of his birth to the hour of his death.

Mullah (crying aloud). A lie, a lie, a lie ! never, never did such a prophet appear.

Hadji Morad (addressing himself to the Mullah). You contradict yourself. Did you not try to show that the prophets were like unto Moses, and now you say it is a lie ? I am ashamed. We had better keep silence, and not utter a word, otherwise I will go out of my own house. (Turning to me, he said,) Hakham, you must excuse the Mullah, for he is a descendant of the priests of the family of Aaron, and, as you know, they are all of a warm temper. I beg of you to pardon him, and tell us of the prophet who was like unto Moses.

Myself. Jesus of Nazareth, born in Bethlehem, in whom the Christians believe as the Messiah, was like unto Moses.

Mullah. Is the Messiah come already, that you know he was like Moses? “

Myself. If Messiah were not already come, how could I undertake to prove unto you that a prophet did rise like unto Moses?

Mullah. Blasphemy! blasphemy! blasphemy! Cursed be thou! Cursed be thy father! Cursed be thy mother who begat such a son! Cursed be the teachers who taught thee the law! and cursed be all those who follow thee!

I sat silent for nearly six minutes in deep meditation, when Hadji Morad said, Hakham, proceed to show us what you said.

Ans. It is impossible for me to remain any longer in the society of such a rude and ignorant man, and, (rising from my place, I said,) Permit me to take leave of you.

Hadji Morad, with many other Jews, said, No, no, we will hear, we will hear. Hakham, sit you down, sit you down. We cannot let you go.

Mullah (crying with a loud voice). Let him go—and may he break his neck.

People. No. You may go, but not the Hakham. Hakham, sit you down.

I sat down, and began to speak, when the Mullah again began to curse and blaspheme. I then

stood up, and lifting up my right arm, said in a solemn tone, "The Lord rebuke thee, adversary." I then intended to leave the house, but all the people stood up and tried to prevent my going out. However, I told them that it was necessary that one of us should leave the place. They cried almost unanimously, Let the Mullah go, *you* stop here. Some said, What! is the Mullah come here to curse the Hakham? Go, go. Hadji Morad, with all the respect due to those who have the rule over them, requested the Mullah to leave the house, and then apologized to me for his behaviour. I then sat down quietly, with the Bible and New Testament in my hand, and laid another before those who sat at the table, for the purpose of enabling them to examine the passages to which I was about to refer. I then proceeded to prove that Jesus the Messiah was in all things like unto Moses, from the day of his birth until he died to redeem the world. Yea, even as Moses desired that the Lord would blot him out of the book of his remembrance on account of the rebellious Jews, so Jesus Christ died for the sins of the people. We thus proceeded quietly until half-past two in the morning, when I felt quite exhausted, and requested permission to retire to my lodgings. However, Hadji Morad

would not let me go, and I was obliged to sleep at his house that night, while he himself slept on the ground. On my departure I promised to call again next evening for the purpose of finishing our conference. Accordingly, on Thursday the 26th, I went in the evening to the house of Hadji Morad, accompanied by two officers of the Indian navy who took a great interest in the proceedings. We again remained until eleven o'clock, proving from the whole tenor of Scripture, that Jesus of Nazareth was in all things like unto Moses; and that he, according to the prophecies of Isaiah, was conceived by the Holy Ghost and born of a virgin: that he was the Wonderful, Counsellor, the mighty God, the everlasting Father, and the Prince of Peace, who should reign on the throne of David. That it was he who was to be despised and rejected of men; who should bear our griefs and carry our sorrows; who should be smitten of God and afflicted, and should make his grave with the wicked, and therefore must necessarily be the true Messiah. I shall not mention the impression these arguments made on the minds of those who heard them, but rather leave the gentlemen who were present to testify to it if called upon. •

27th.—The exertions of the last two evenings

caused a relapse, and my fever returned. Dr Mackenzie, who was very kind towards me during my whole stay in Bushire, was called in by some officers, and by his aid the fever left me, and from that time I finally recovered my health.

Finding it impracticable to proceed to Shiraz, I resolved to return to Bombay.

1st.—The poor Jews who have hitherto in vain solicited me to give them Hebrew Bibles, have, at last, obtained what they sought; and, until the 5th, I was engaged in distributing the last of my stock, consisting of thirty-three Hebrew Old Testaments, and thirty-seven New Testaments. It was a joyful sight to observe the poor Jews flocking round to obtain the word of God without money and without price. Though I could have distributed my whole stock in one hour, yet I thought it prudent to continue the distribution for five days, and thereby had the opportunity of preaching to them, and pointing out the passages wherein they might find that the expected Messiah had long ago visited our world in the person of Jesus of Nazareth.

6th.—The native vessel being ready to depart for Bombay, I was desired to send all my things on board. In the evening, I went again to the house

of Hadji Morad ; and, after conversing with him, and many other Jews, for several hours, he requested me to sleep at his house.

7th.—The wind being unfavourable, I was invited to go on board the Honourable Company's ship *Ternate*, where I was hospitably entertained by the officer until the evening of Wednesday the 9th.

10th.—We left the roads of Bushire ; and, after enjoying a fair wind for several days, we anchored opposite *Sachar*, on Wednesday 16th. This is a large village on the Arabian coast, in the province of *Bethanie*. It is well supplied with milk and butter, and fish ; but grain of every kind is scarce. The dates here are esteemed the best in all Arabia : they are distinguished by the Arabic name of *Halal Bethanie*. Sweet limes are in abundance. This is the only place on the coast of Arabia, or of Persia, where we find that delicious fruit, the mango ; guavas, called by the natives *zattu*, are also produced here. I went to the synagogue, and found the whole community at evening prayer. After prayer, I addressed myself to them, and acquainted them with the object of my mission. I requested them to assemble the next day ; which they promised to do. 'There are about 350 fami-

lies of Jews in this place, as well as in the adjoining villages ; who have the same customs as the Jews of Yemen. They seem to be better off here than in any other part of Persia : the Mohammedans treat them kindly, and call them by the endearing name, Wald Sarah, which means the children of Sarah. The place is governed by a Sheikh, under the authority of Seyd Said, Imaum of Muscat. The Jews have a neat synagogue here, built on the same plan as those in Yemen. Having been invited by the chief of the Jews, Salem Cohen, I remained a night in his house ; in which I found comfort, ease and repose.

19th.—At eight in the morning, I went to the synagogue ; and, after morning prayer, I went up into Moses' chair, as usual, and commenced preaching from Zechariah xiii. 1, “ In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.” After having addressed them, without opposition, for nearly two hours, we parted.

20th.—Having been unable to meet with any Christians, I embarked in the company of five Jews, with whom I had many interesting conversations on our voyage to Muscat, where we anchored on the evening of Wednesday the 23d, and was

again kindly and hospitably received by Ezekiel Reuben, a Jew, and agent of the Honourable East India Company, resident here.

24th.—I visited Seyd Said, Sultan of Muscat, accompanied by the British agent. He received me very courteously. After having acquainted him with my mission, he promised, that, whenever I should return to Muscat, he would do all that lay in his power to further my object.

Seyd Said, the ruler of this part of Arabia, is a striking contrast to those of the neighbouring districts, and to the Turks in general. He is a mild, humane, and peaceable prince: his laws are merciful, and his benevolence is extended to all around. His dominion extends over all the mountain regions looking towards Africa and Yemen. His capital is Muscat, which is situated on the coast of the Persian Gulf. The town lies between two mountains; and nature, as well as art, has rendered it nearly impregnable against all assaults of an enemy. The forts that command the entrance of the harbour of Muscat are so strong, and their guns are so judiciously disposed, that they can sink any vessel that approaches within range of their fire, and this with perfect security to themselves. The streets are constructed with regularity, and the

houses are built neat,—approaching the style of European towns. A considerable trade is carried on both with India and Persia. The inhabitants consist chiefly of Arabs, and Banyans from India, who are the money-changers, and the most wealthy men of Muscat. This is the only Mussulman government which tolerates the heathen, and permits them to have temples, and openly to worship idols. The town abounds with fruit of all descriptions, quantities of which are exported; indeed, except fish, there is no other article of export. The fish exported are chiefly dried sharks and sardines. It is remarkable that this latter small fish is very numerous in the harbour of Muscat. Every ship that sails out of this port is followed by shoals of them for four or five days; until they become the prey of the larger fish. Three times have I left this harbour, and each time I observed them following under the stern of our ship. The captain of the vessel informed me, that, before the Arabian trade was carried on with the Malabar coast, there was not a fish of that nature to be seen on the coast; but, since the Arab trade commenced, these little fish are plentiful in Cochin and Mangalore.

CHAPTER XXVIII.

Arrival in Bombay—Acknowledgments to Officers of the Indian
Navy—Conclusion.

What is life?—a flowing stream,
Hasting to its parent sea ;
Gliding (whilst we watch or dream)
Into vast eternity.

26th.—Departed from Muscat, and, after a unpleasant voyage of eleven days, we arrived, on Wednesday, the 6th of January, at Bombay. Thus, then, the Lord, who is my refuge, has brought me to the close of another year of my missionary labours, in which I have experienced no small degree of trouble and affliction, but in which, also, his mercy has been exceeding great towards me. Praised and blessed^e be his holy name, from henceforth and for ever! Amen.

Adore, my soul, that gracious Lord,
Whose kind and constant care
Hath been thy safety and thy guard
Through this revolving year.

Through ev'ry path in which I've trod,
Dangers, unseen and seen,
Have each stood thick along the road,
But God my help hath been.

Why, O my soul ! why is this grace
To thee so kindly shown ?
Not that thou art of Abram's race,
But Jesus' sake alone.

In his dear name, O Lord, I pray,
Let blessings still abound ;
And needful strength for ev'ry day
Of future life be found.

And when that solemn hour arrives,
Which bids my soul remove,
May it with joy ascend the skies,
And live with thee above !

In closing the Journal of my missionary labours for 1835, I cannot let this opportunity pass without acknowledging the kindness and attentions shown to me by Dr Mackenzie, at the British Residency, Bushire, for his medical advice, and

other marks of attention which he showed a poor wanderer, who had no other claims on him than those of humanity.

Also to the officers of the Indian navy, especially Lieutenant Wollaston, who assisted me very much, and the rest of the officers of the Honourable Company's vessels in which I held divine service on Sundays, my warmest thanks are due.

I may here mention, that, in 1838, I revisited Bagdad, where sentence of death was supposed to have been pronounced upon me, as announced in the Bombay Courier for September 1835, and found that either no such thing had taken place, or that it had been entirely forgotten. The cause of that excitement was a single tract, which reflected severely on Mohammed, of the contents of which, owing to my ill health, I had not time to make myself fully aware. My experience has now taught me the danger of circulating controversial tracts among the Mohammedans. They readily receive the Old and New Testaments, and permit oral discussions, discreetly managed, as I have abundantly proved: and it seems to me wrong to endanger the success of our labours, by putting it in the power of any bigoted man to go to a Cazi

with a single tract or two, and demand our punishment for reviling their Prophet. With the Bible, and free discussion, the missionary needs no controversial tracts ; and I never now use them. Surely there is an open door in Arabia to the Jewish missionary although there be many adversaries, especially among the Hakhams. It will be the sin of the Christian church if encouragement is not given to the prosecution of missionary labours in this interesting country, and if they hold back their hands from making the Jews acquainted with that gospel, by which the veil may be removed from their hearts, and the way of the Lord prepared for their conversion and restoration to their own land ; and that remarkable fulfilment of all the prophecies which will thence follow, and must shut the mouth of every opponent of the gospel, and vindicate, before the whole world, Jehovah as faithful to his promises, and as indeed a God of truth.

APPENDIX.

APPENDIX.

No. I.

REMARKS ON THE RUINS OF BABYLON.

AFTER the learned researches of many English travellers during the present century, especially Mr Rich, Mr Buckingham, and Sir Robert Kerr Porter, who have anticipated almost everything I had to say, although I visited Hillah again in 1839, I cannot flatter myself that I shall be able to throw much new light on the important point of the site of ancient Babylon. This, however, I may say, that it is the universal opinion of all the Jews in the East, that the ruins in the neighbourhood of Hillah are those of Babylon, and surely the vast collections of brick mounds in that vicinity can be ascribed to no other city than the royal city of the Chaldeans.

The Jews at Hillah, with whom I conversed, are not only of this opinion, but gave me the following particulars relative to their synagogue, which, whatever credence we may give to the minuter points, confirms the general idea.

The synagogue in Hillah is paved with stones, bearing inscriptions in the arrow-headed character, like the antiques shown and sold to Europeans in general, and the Jews say that the stones belong to the palace of Nebuchadnezzar, king of Babylon, and that the synagogue is built on the very spot where he set up the golden image to be worshipped. (Dan. iii.)

Their forefathers, they affirm, had purposely collected those stones on which the edict of Nebuchadnezzar is inscribed, that they might have the pleasure of treading upon the works of their enemies, and thus keep continually in view the sin for which they were brought into captivity and remember their original oppressors.

There can be little doubt, then, that the ruinous mounds between Hillah and Mohowell, a distance of nine miles, are the remains of ancient Babylon. Mr Rich, in digging into one of the principal mounds, probably the remains of Nebuchadnezzar's palace, found the bricks, with the ancient inscriptions, all

laid down in regular order, and not with the inscriptions turned in every direction as they are in the modern towns, constructed from the ruins of ancient cities. The ruins of the Birs Nimrod, or Tower of Nimrod, are yet two hundred and thirty-five feet high, and the tower must have originally been twice that height. Mr Buckingham discovered the marks of four different stages or platforms in what remains, which would give for the whole tower eight, agreeing with the description Herodotus gives of the Temple of Belus. Yet, notwithstanding of all the ancient grandeur of Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, she has literally become heaps, a dwelling place for venomous reptiles, an astonishment and a hissing, without an inhabitant. The broad walls of Babylon have been utterly broken down, and one ruinous tower, Al Heimar, near the south-east angle, remains to give a notion of these once so famous structures, preserved by Providence, like Lot, when Sodom was destroyed, to point out more emphatically the ruin and desolation of the rest. The cities of Babylonia are now a desolation, the land around is a dry land and a wilderness; no rich caravans traverse it; the bold Arabs of the desert, even, are afraid to pitch their tents among the ruins of Babylon, and they

are abandoned to the wild beasts and the solitary hermit, who there seeks a retreat from the world, such as the monks found among the rocks of Engedi on the borders of the Sea of Sodom, Isa. xlii., Jer. li.

So hath God fulfilled his threatenings on Babylon. She has sunk to rise no more. He hath poured out his wrath also on the daughter of Judah; but she shall again arise and shine, and the Gentiles shall come to her light, and kings to the brightness of her rising. The Deliverer shall come out of Zion, to turn away ungodliness from Jacob; when the Lord will make an everlasting covenant with Israel, and rejoice over them to do them good, he will plant them in their land with his whole heart and soul, and put his fear in their hearts, that they shall never again depart from him. Isa. lx., Rom. xi., Jer. xxxii.

No. II.

PROCEEDINGS ON MR SAMUEL'S RETURN TO
BOMBAY.

*Copy of a letter addressed to the Gentlemen and
Clergy composing the Bombay Association.*

Grace and peace be multiplied.

The readiness manifested in supporting the great cause which, through divine grace, I plead amongst God's people, deserves my sincere thanks, especially when I remember, that I was a stranger to you when I came among you. I cannot but express my belief, that your motives were pure love to God and man. Permit me, therefore, to express my gratitude to Almighty God, who, in his mercy has made you willing, and animated you with the zeal of our blessed Saviour towards his ancient people, the scattered sheep of the house of Israel, for which

his holy name be blessed and praised for ever and ever.

In acknowledging my gratitude for past favours, permit me to acquaint you with the Plan I have laid down for my future operations, and should it meet your approbation, I would entreat you to continue your interest and love in support of this great and glorious cause, by strengthening the hands of your feeble instrument by your prayers and supplications at the throne of grace, that He would have mercy on Zion, and make Jerusalem a praise in all the earth.

Yours ever affectionately,

JACOB SAMUEL,

Missionary to the Jews in India,
Persia, and Arabia.

Plan of my future Proceedings.

From my first Missionary experiments, I am constrained to say that God will not own the exertions of his creatures except by his own Word: if, therefore, a sufficient number of Bibles and New Testaments can be provided, I intend, God willing,

to proceed to Shiraz, visiting all places right and left on the road to Tehran, where there are hundreds of Jews almost in every village, exclusive of the multitudes who are found in the towns.

Secondly,—I intend to pursue the same plan as I did in my last Missionary tour in Arabia, namely, to go on quietly, speaking and preaching the Word as God shall give me utterance.

Thirdly.—I mean to distribute the Word of God amongst Jews, Armenians and Mussulmans, wherever I go, if the carriage expenses for the books be provided. I intend to mix with the people in all places, and become all things to all men, if, by any means, I may win souls for Christ.

Fourthly,—When in Tehran, I shall be able to decide what route I shall pursue as most profitable for the cause in returning from that country.

No. III.

Minutes of the Meeting regarding the Rev. Jacob Samuel's Mission, held at Poonah, February 1, 1836.

PRESENT.

Lieut.-Colonel Sherriff, Dr Graham, W. Chalmier, Esq., Lieutenant Shortrede, Captain Lester, Mr Eisdale, Lieutenant Salmon, Lieutenant Nash, Captain Hamilton, Dr Hunter, Rev. J. Mitchell, Captain Woodhouse, Lieutenant Warden, Lieutenant Gaisford, Lieutenant W. Jacob, Captain W. Scott.

Lieutenant Shortrede was requested to take the chair, and prayer being offered up for the blessing of God on this Meeting and its objects, the following Resolutions were unanimously agreed to :—

Resolved 1. That the reception given to Mr Samuel, in his late residence in the Persian Gulf,

by the Jews of Bussorah, Bushire, and Bagdad, is most encouraging to the friends of the Mission ; and they desire, in dependence on God, to strengthen his hands, that he may return to this promising field of missionary labour.

Resolved 2. That the thanks of this Meeting be offered to Colonel Taylor, Resident at Bagdad, for his kindness and attention to Mr Samuel ; and that the assistance rendered to Mr Samuel by the Native Agent at Bussorah (Mr Barseigh) be suitably acknowledged.

Resolved 3. That as the excitement at Bagdad, mentioned in the Bombay Courier, was occasioned by the accidental and unintentional distribution of a particular tract, and it is not likely again to occur, it forms no barrier to the prosecution of Mr Samuel's missionary labours.

Resolved 4. That this Meeting wish to express to Mr Samuel their Christian sympathy in his sickness and sufferings on the voyage, and the dangerous fever caught by subsequent exposure in the desert between Bussorah and Bagdad ; and they would bid him take courage in his arduous exertions, seeing that his greatest successes have followed his severest trials, as it pleased God, on his recovery at Bagdad, to permit him to preach the

gospel of his Saviour to about four thousand Jews from Moses' chair in the synagogue.

Resolved 5. That the mode which Mr Samuel adopts of distributing the Scriptures, not only to the Jews, but also to all other inquirers, appears to this Meeting to be highly judicious. He visits the coffee-houses, and places of general resort, and converses usually on religious subjects, to which the people are not at all averse; and when any among them evince an interest in the references which he purposely makes to passages of Scripture, he produces his Bibles, and rarely fails to have a few earnest applications for them. In this way he distributed about a hundred Bibles, and five hundred New Testaments, in Bagdad, Bussorah, and Bushire.

Resolved 6. That application be made to the Branch Bible Society in Bombay, in reference to this very desirable opportunity of circulating the Holy Scriptures, in the hope that they will furnish a sufficient supply of Bibles, for a more extended distribution in Persia; as Mr Samuel expresses his willingness to circulate them to any extent, if the mere expense of carriage be defrayed.

Resolved 7. That this Meeting, feeling themselves unable to provide funds for the missionary

labours of Mr Samuel, together with those required in transporting a necessary supply of Bibles over a great extent of country, do earnestly request that the Bible Society would furnish, not only the Bibles required, but also they would enable Mr Samuel to circulate them, by taking on themselves the expenses of carriage, where they may be required.

Resolved 8. That this Meeting have heard, with thankfulness to God, that many of the non-commissioned officers and soldiers of the two regiments stationed at Poonah, have evinced a remarkable interest in behalf of the Jews ; and have formed Societies, one in each corps, for the aid of the Mission, in which there are about a hundred subscribers ; and that they have appointed one evening in each week to meet and offer up their prayers to God, in behalf of Mr Samuel, and the object of his Missions.

Resolved 9. That the proposal of Mr Samuel, explanatory of his future labours in Persia, as set forth in the accompanying letters, be approved of.

Resolved 10. That the Rev. Dr Stevenson and Captain Lester be requested to continue to conduct the affairs of this Mission.

Resolved 11. That the plan published in the

Oriental Christian Spectator of March 1835, is that on which this Meeting is willing to continue their support to Mr Samuel.

Plan referred to in the above Resolution.

WE, the undersigned, anxiously desirous that the gospel should be preached among the Jews, and they through “our mercy obtain mercy,” and become as “life from the dead” to the Christian church, having found the Rev. Jacob Samuel in this country, a man who has given up all for Christ,—came to India on his own resources, unconnected with any Society,—and has, for four years, in this country, while preaching the gospel to his brethren, defrayed a great part of his expenses from funds of his own;—and fully persuaded, amid all the infirmities we see in his character, that he has zeal and ability in no ordinary degree to carry the gospel among his brethren, and convince them from the Scriptures that Jesus is the Christ,—Resolve,

1. That if funds can be procured, Mr Samuel be sent forth as a Missionary to the Jews, to

preach among them the gospel, unfettered by us, as God shall give him grace and direction.

2. That to defray Mr. Samuel's personal expenses, schools, interpreters, and all the expenses incident to such a Mission, we endeavour to raise a sum of not less than (300) three hundred rupees per mensem.

3. That as soon as twelve individuals become bound to give, or raise among their friends, or from the public, Rs. twenty-five each, per mensem, during their residence in India, he be sent forth.

4. That a general subscription, in addition, be opened throughout the four Presidencies for the purpose of supporting the Mission, that all may share with the subscribers in the honour of showing mercy to the Jews, and relieve them from part of the expense of the Mission.

5. That as long as Mr Samuel's character and conduct are becoming his Christian profession, and he preaches to the Jews, we count ourselves bound to support him and his Mission, as above specified.

6. That, in case of any serious charge being brought against the life or doctrine of Mr Samuel, it be investigated by a committee of not less than eight persons, half to be appointed by Mr Samuel, and half by the subscribers, who are bound for his

support, and their decision in every point of that nature to be final ; but, in case they should decide against Mr Samuel, and that our connection with him be dissolved, he be allowed three months to arrange his future plans.

F. P. LESTER, Capt. (now Col.), Poonah.

J. STEVENSON, Chaplain, Bombay.

No. IV.

Extract from the Minutes of the Committee of the Association in aid of the Rev. Jacob Samuel's Mission to the Asiatic Jews, held in St. Andrew's Church, Bombay, November 22, 1839.

Resolved 1. That the Committee, in taking leave of the Rev. Mr Samuel, previous to his departure for Arabia, desire heartily to commend him to the care of that gracious Providence which has hitherto watched over him in all the trials to which he has been exposed, and carried him through all the labours he has undergone, in preaching the gospel to his countrymen, and in circulating the Word of God.

2. That after Mr Samuel has spent some time in preaching to his countrymen, and distributing

the Scriptures in Arabia, if he deems it expedient to pass over to England, to make further arrangements relative to labours amongst the Asiatic Jews, this Committee will cheerfully acquiesce in such a plan, on the understanding that he is not absent from the sphere of his labours for more than one year.

3. That should Mr Samuel, while in England, meet with friends of Israel who are desirous of co-operating with us, according to the plan laid down in the *Oriental Christian Spectator* for March 1835, the Committee will hail such an event as another instance of the countenance of a gracious Providence to Missionary labours among the Jews, and shall be most happy if he can induce others to co-operate in such a work; and further resolve, that a letter be written him, explanatory of the resolution, which he may use in England, if he deems it expedient.

4. That while Mr Samuel is in England, this Committee recommend that he put himself in communication with the Committee of the British and Foreign Bible Society, and lay before them a copy of the testimonials in his favour, which have been printed; and a letter of introduction, with which this Committee will furnish him, in the hope that the difficulties which have sometimes prevented him

of getting an adequate supply of Scriptures may be obviated, and the Committee of the British and Foreign Bible Society induced to aid him with pecuniary grants for the conveyance of Scriptures into the interior of Arabia and Persia.

(Signed) F. P. LESTER, Major Artil.

Chairman of the Committee.

A true copy,

(Signed) J. STEVENSON, D.D., Sec.,

St. Andrew's Church, Bombay.

No. V.

JEWISH ASSOCIATION.

Minutes of a Meeting of the Association in behalf of the Rev. Mr Samuel's Mission to the Asiatic Jews, held in St. Andrew's Church, January 23, 1841.

Lieut.-Col. LESTER in the Chair.

A report of proceedings was read by the Secretary.

1st. It was resolved that the Report now read be adopted as the report of the Meeting, and that copies be printed and sent to the subscribers.

2d. That gratitude is especially due to Him in whose hands are the hearts of all men for stirring up the friends of Israel in England to co-operate so warmly in the cause.

3d. That Col. Lester and A. Graham, Esq. Sur-

geon, be appointed a Committee to manage for the ensuing year the affairs of the Association, in union with the Rev. Dr Stevenson as Secretary ; and that Messrs. Remington & Co. be Treasurers.

4th. That a letter be written to the Secretary of the Society in England, thanking them for the Christian confidence they have reposed in us, and the corporation they have so kindly proffered, and explaining fully the state and prospects of this Association, in reply to their letter.

The Meeting was begun and closed with prayer.

REPORT.

The Committee of the Association aiding the Rev. Jacob Samuel's Missionary labours among the Asiatic Jews beg leave to lay before the subscribers the following report of their proceedings.

Mr Samuel left in November 1839, with the intention of proceeding first of all to the interior of Arabia, and then, by way of Egypt, to England, to stir up the friends of Israel in that land of benevolent exertion.

He proceeded first of all to Aden. Among the Jews there he employed himself in labouring for a few weeks, but meeting with many discouragements from the political authorities, who were afraid of the

effects which might be produced on the minds of the natives, by their appearing in any way to encourage Missionary operations, in the infant, and then critical, state of the Colony, he very soon left it without being able to effect all he wished, in relation especially to the establishment of a school among them. On proceeding forward to Mocha he found that all the troops of the Pasha of Egypt, under the protection of which he expected to be able to travel safely through the interior of Arabia, had been withdrawn, and that, consequently, everything would revert to the management of bigoted and capricious Sheikhs, so as to make it impossible for him to proceed with so many copies of the Scriptures as he had into the tract of the pilgrims to the Arabian holy cities, as was his first intention.

He therefore postponed his journey into the interior, till after he should have visited England.

The fruit of his visit there will appear in the organisation of the British Society in aid of our Association, the report of which is now laid on the table with a letter from the Secretary of the Society.

A statement of the funds also will be laid before the Meeting. For the prosperous state of which the Society has reason to be thankful to the Giver of every good and perfect gift, although the cir-

cumstance of' the principal subscriber being obliged to leave the Presidency on sick certificate, and diminish his subscription, will in the meantime considerably reduce their amount, and call for exertion in other quarters ;—on the whole, we have reason to thank God for the past, and sincerely to trust him for the future. May he cause all to tend to the advancement of the interests of his kingdom and the promotion of his own glory.

No. VI.

LIEUTENANT G. D. CAMPBELL'S ACCOUNT
OF THE PROCEEDINGS OF THE REV. MR
SAMUEL AT BUSSORAH.

On the 2d October, Mr Samuel and myself landed at Bussorah, and were received by the agent (Mr Barseigh), with great kindness. I took the opportunity of inquiring about Mr Samuel's affairs at Bagdad, and he clearly declared it was more from a wish to get rid of the Padri, than any serious disturbance ; and as to the people of Bussorah being offended at him, he appealed to Mr Samuel, to state if he did not distribute Bibles there to the people, and even to the Turkish governor himself, when he was at Bussorah before. This I found to be a fact ; and also, that the persons to whom he gave the Bibles received them with pleasure. I have learnt (before I left the shore to re-

turn on board the Steamer) that the Sheikh Montafik had issued an order, dated on (or about) the 20th of September, from Sukel Seho, ordering the Sheikh of Korna to prevent any Englishman from landing at that place; and, if there was anything belonging to the English, or any coals lying there, to throw them all into the river, as he (Sheikh Montafik) had heard that they wanted to build a fort there and take all the country. The above was told me by several Arabs, and also two of the head merchants of Bussorah, who expressed their fears that we should meet with some insult or opposition in going up to Korna, and begged us not to trust ourselves on shore. The Steamer proceeded up the river on the same day. After landing all the books at Bussorah, on the 4th and 5th of October, Mr Samuel distributed a large number of Arabic, Persian, and Hebrew, Bibles and Testaments, from the door of the Factory, and also in the Bazaar, at coffee-houses, &c., conversing with the Arabs most freely on religion; and, of course, giving much offence to some. On the next day, he hired a boat to take him to Bushire; and, in going into the bazaar, as usual, he heard a proclamation from the Turkish Governor, of which the following is as correct an interpretation as I could make:—

“ Ordered by the Mooselum of Bussorah (or Governor) that all good Mussulmans who may have received books from the Padri, should, on hearing this order, tear them up, and throw them away, as they were *bad* books, abusing Mohammed, the great Prophet, and teaching that the Christians alone would be saved ; and if one should be found with any of those books, he should be made to pay ninety rupees to the Governor : and also, if the Padri (Mr S.) should go into any coffee-shop, that no body was to speak to him on religion, as he was a *bad* madman, and spoke ill of the Mohammedan belief.” The above was proclaimed through all the streets and bazaars of Bussorah ; but, in spite of this, Mr S. went, as usual, and sat conversing in the coffee-houses, though some shunned him, in obedience to the order. But the Governor, finding Mr S. still going about, wrote to the British agent on the 8th, advising Mr S. not to go into the bazaar any more, as if the people ill-used him he would not be answerable. The next day, Mr S. shipped all the remainder of his things, and sailed for Bushire. This is all, I believe, that happened to him at Bussorah, and I received the above account from the mouths of four respectable merchants : and, on my inquiry if any disturbance

had taken place, they all declared that nothing of the kind took place, except the beating and pelting of stones by children and boys (but which was not confined to Mr S. alone, as we experienced a little of the same). The number of books destroyed I cannot find out ; but as I have the cards from the tops of two boxes, I conclude they must have been all distributed, except what have been returned to Bombay.

The steamer left Bussorah on the 2nd, and on the same day fell in with the coal boats returning from above Korna on the Tigris, in consequence of the ill usage they experienced from the Bedouins, who stopped them on the 26th September, declaring they would not allow the English to take coal up the river, as Sheikh Montafik had given orders against it. On the 4th, Sheikh Bunder, brother of Montafik, then living close to Bussorah, wrote the order to Korna, ordering the Arabs to drive us down the river, if we would not go quietly. But after this hostile order arrived at Korna, I used to go among the Arabs as usual, and was treated by them not certainly like an enemy. On one occasion, while alone walking on the banks of the Euphrates, some miles from the Steamer, I met a party of Bedouins coming from Sukel Seho ; they

seemed astonished at finding me alone, and asked me if I knew that Sheikh Montafik 'was coming to cut all the throats of the English people, as he was sure they wanted to take the country. I laughed at this, and asked them in return if I looked as if I was come to take their country, walking alone with them in their own land. They replied, True, but then why are you trying to build a fort at Korna, if you don't want the country? I enquired who had told them that we wanted to build a fort; they answered that the Sheikh had told all the Arabs so, and that it must be true, for a *European* told him. On the 8th I asked the Sheikh of Korna about this story, when he explained that Sheikh Montafik had certainly heard, or had been told by a European, but who it was he could not say; but he added that he thought that the story came from Sheikh Bunder, at Bussorah. Thus the matter rested till our return to Bussorah, where I inquired very anxiously about this, in hopes of finding from whom, and when the first account originated. I at last traced it to Monsieur Fontineer, the French Vice-Consul at Bussorah, who I found had so early as (about) March, written to Colonel Taylor, officially protesting against the English building a fort at Korna, or placing troops there from India

by that Steamer. (This I heard from himself.) I also learned that he had stated what he had written about to most of the influential men at Bussorah ; namely, the Turkish Governor, the British Agent, Mr Aviet ; Abdel Meer, and also to Sheikh Zobein, who being related to Sheikh Montafik, informed his brother Bunder of what the French gentleman had stated as his opinion. The story spread like lightning over the whole country, it being in every person's mouth before we left Bombay. I found also that the people of Korna were not aware of Mr Samuel being in Bussorah till after the hostile message arrived, in fact not till the order came from Bussorah for them to leave us alone, merely preventing our landing ; and it is very pleasing to find that the last hostile order was given before the people of Bussorah were even aware that Mr Samuel had returned, for he did not make himself public till the 4th. And if more is required to prove how totally innocent Mr S. is of causing this disturbance, I think that the following fact will prove it ; namely, that it was after Sheikh Bunder had become aware that Mr S. was preaching in Bussorah against Mohammed, that he gave the order for the Korna people to leave us

quiet, it being dated about the 8th or 9th, two days after the proclamation, declaring that Mr S. wanted to destroy the Mohammedan religion. Thus we find that the whole of the excitement was at its height before poor Mr Samuel put his foot on Arab soil, and that it was after he came to Bussorah that the Arabs were quieted, at least the Sheikhs, for the people did not seem to care a bit about it, in fact, I speak within limits, when I assert that the Arabs on the river wish the English to come and take the Government; even some of the Sheikhs too spoke in the same manner. I will mention three, Z——,* A——, and A——, and also the people of Korna, who all spoke as if they wished us to take the country, giving as a reason, the Government of India being so far above anything that they could do. The whole of the above facts I got from several Arabs, and corroborated by the gentlemen I have mentioned above, to whom I read the principal part of the above, and who kindly allowed me to use their names as follow, though one Mr Taddas is greatly embittered against Mr S., and I would not

* We have only printed the initials of these names, for reason the reader will appreciate.

receive many of his statements as the others contradicted him on the spot.

Mr Barseigh Johanne, British Agent.

” Thaddas Jasper, Armenian Merchant.

” J. Aviet, do. do.

” John, do. do.

Abdul Meer, Arab Horse-merchant.

Seyd el Wahel, Arab Agent at Korna.

No. VII.

SUMMARY OF MR SAMUEL'S LABOURS IN
PERSIA.

To the Committee of the Association for promoting Christianity amongst the Asiatic Jews.

Grace, mercy and peace, from God our Father, and from the Lord Jesus Christ, be multiplied unto you. I have no words to express my feelings of joy and gratitude to the Lord, for his great and tender mercies towards me while in the path of my duty. Many gulfs of affliction I had to pass through, and had not the Lord been on my side, I may truly say, I should have been swallowed up. I would, therefore, call on you to unite with me in praise and thanksgiving for the preservations, during so many dangers I have passed through, and the great encouragement I have received at his

hands, during my pilgrimage in Persia and Georgia. Pray that the seed which has been sown with many tears may soon germinate and attain to a rapid growth. I may truly say, that I never saw the preaching of the gospel brought home to man's heart with such an effect as I have seen God's word produce on the Jews in Persia; hundreds have expressed a deep feeling and conviction of the truth of the gospel, and have been able to see more of the corruption of their own hearts from the light of the New Testament, than they have before perceived, during many years' reading in the law of Moses. What would the friends of Jesus say if they were to witness, as I did, in Tehran, when, after three hours' conference, the chief Rabbi stood up in the midst of a crowded congregation, with the Bible in his hand, and not only defended the Christian doctrine, from the many assaults of himself and the elders, in the Hebrew language, but also turned about to the ignorant, and, speaking to them in the Persian Jewish dialect, testified the truth as it in Jesus. Yes, Christian friends, think for a while; ponder it in your hearts; and then I am sure you will be able to comprehend the secret source whence I have been privileged to draw strength and support against the

trials, hardships, and misrepresentations, which have been so largely my lot. Yes, I am able to bear all this, and much more, with joy, for the sake of him who was scorned, reviled, wounded for our transgressions, and bruised for our iniquities, and who withheld not his face from shame and spitting. During my sojourn amongst the Jews in Georgia and Persia, I had frequently very long discussions with learned Jews from Bokhara, Yesd, Jerusalem, Poland, and Russia; and during my travels, I am happy to say, I was everywhere treated by the Jews with every mark of respect and kindness; and they received everywhere willingly the New Testament, and in Dagistan, more than forty-five were paid for; and if I had been furnished with five thousand copies more by the Bible Society, they would all gladly have been received by my poor captive brethren. I also found that whenever a Jew had once read or heard of the gospel, he was very anxious to hear more of the subject; and nothing I found to be more effectual than the reading and comparing for themselves of the Old and New Testaments. This was particularly the case in Bagdad and Bussorah. In the latter place the Cohan, (or chief Rabbi) did everything in his power to repress the conver-

sations about Christianity, yet as often as I revisited this place, I found my time fully occupied with them. The growing interest everywhere manifested concerning their return to Jerusalem, is very striking; they will argue with you for any length of time, which argument generally leads to the examination of the prophecies relative to the coming of the Messiah. This convinces me that the time is close at hand when the Lord will stretch out his mighty arm, for the second time, to gather in the outcasts of Israel; indeed, nothing more seems wanting to awaken the slumbering captives of Israel, than the earnest prayers of the church, and a continual preaching of the blessed truth as it is in Jesus. It is impossible for me to give you a detailed account of my proceedings during a period of two years and four months; for, although I have been harder at work than usual, yet to specify where and to whom I have been, would be little more than a string of names, and repetitions of the same works, and arguments, on which I have written before, but, as you desired me to write a journal for the information of those who have kindly aided me in this great and blessed cause, I have done so, and now lay it before the Committee, and hope you will not be

surprised at the poor figure my labours make on paper, ever recollecting, that I have been actually travelling, with only occasional halts, for twenty-two months out of the twenty-eight of my absence, with few conveniences or comforts suited to keep up an interesting journal. Similar encouragement I have met with amongst the Mussulmans, in the distribution of the Scriptures, as well as in the administering of medicine; especially in Obedeah, which is mentioned in the journal for Nov. 1836. I have also the pleasure to hand you over copies of Bishop Thomas's letter to me, as well as that of the Archdeacon of Erivan; in which you will also see the kind reception I met with from the Patriarch of the Armenians: I will also send you copies of a German translation from one of the colonies of Georgia, as well as a letter from the European establishment near Tabriz; and though I am sorry, that, in reviewing my past conduct, much appears to myself of a character which I regret, and would gladly alter if it were possible; yet, I trust, you will see that there is much to awaken gratitude to God for what has been done by so feeble an instrument, and to inspire you with hopes for the future. I would, therefore, conclude, in Christian love, with the words of an eminent Christian divine, "I am

not what I ought to be, I am not what I wish to be, I abhor that which is evil, and would cleave to that which is good; when I would do good evil is present with me, and I am not what I hope to be. Soon, soon shall I put off mortality, all sin and imperfection; yet, though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say, I am not what I once was, a slave to sin and Satan, and, by the grace of God, I am what I am." I am, as I trust, though in great weakness and unworthiness, an honoured dispenser of the word of God, the bread of life, to the perishing Jews scattered over Asia, my dear brethren after the flesh; and, in this hallowed occupation, I hope, through God's grace, to spend, and be spent, to my life's end. I embrace this opportunity of making a heartfelt acknowledgment for the great support which has been rendered to me through a period of more than four years, and the means which have hitherto been sufficient and abundant. May the Lord continue to provide according to our wants, and with a full persuasion that the divine blessings rests on our labours, I have the honour to remain your elder brother in the gospel,

(Signed) JACOB SAMUEL.

Bombay, March 5, 1839.

No. VIII.

LETTER ADDRESSED TO MR SAMUEL ON HIS
DEPARTURE FOR ENGLAND.*Bombay, November 25, 1839.*

MY DEAR MR SAMUEL,

I HAVE the pleasure to communicate to you the resolutions of our Committee of Friday last. In doing so, allow me, as particularly directed, to make a few observations on the subject of the additional aid to the Jewish cause you hope to procure in England.

You are well aware that the grand principle on which our connexion for the last five years has subsisted, and on which our harmonious intercourse has been based, is, that in the conduct of your mission in all spiritual affairs, we refrain from the assumption of

all authority over you. While we have to acknowledge that you have always been ready to listen to our advice, and follow it'as far you thought you could do so with propriety, we have ever acted on the assumption that the man who goes forth in dependence on Divine Providence, not counting his life dear to him, that he may fulfil the ministry of the word, is, to say the least, as likely to know the path of duty as any other, and has as good a right to suppose that divine direction will be afforded directly to himself, as that it will be given to another to be imparted to him. At any rate we deem it most important that he should be fully convinced that the course he is pursuing is the one in which his energies will be most exerted in promoting the Redeemer's cause; and that all the responsibility, in reference to it, rests with himself, which can hardly be the case if he is merely pursuing a plan laid down by others, of which his own mind does not fully approve.

Should it please divine Providence to prosper your efforts to raise up more labourers for this wide field, white already to the harvest, you will, we doubt not, take care that those you may associate with you be men of a right spirit,—men who have experienced the power of Divine grace in their

own hearts, and are eagerly desirous that others should partake in this unspeakable benefit.

Labourers in the field must be willing to follow you in the exercise of that self-denial which for the last five years you have been generally called upon to practise. You must explain to them the nature of those privations which you, as a missionary in Arabia and Persia, have had to encounter, that there may be no mistake on this head.

Your associates must have, above all, a love for the Jewish nation which many waters of trial and tribulation cannot quench, which will bear them up and lead them to persevere in this good cause, notwithstanding manifold discouragements to which they will be exposed, and with the nature of which you are sufficiently acquainted from your own experience to explain to them.

Whether you will consider that those who are to labour among the Jews should be men who have prudence and wisdom to address themselves to the peculiar state and prejudices of God's ancient people, is a point of much importance. The doctrine of the restoration of Israel is interwoven into the whole mind of the Jew. To regard with coldness the hope of this nation, is not the way to gain access to the heart of an Israelite.

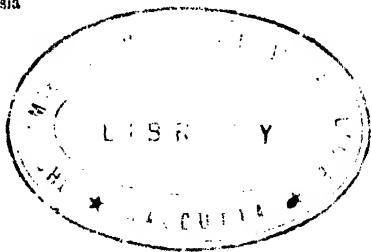
On this subject your own feelings can suggest, better than any words of mine, the conduct which should be pursued. In, fine, they should be men of Christian charity, loving all who love the Lord Jesus Christ in sincerity, and actuated but by one motive, that of bringing sinners into the sheepfold of the Redeemer; not looking to the praise or flattery of men as their reward, but seeking the approbation of Him who sees in secret, and will openly reward his faithful followers, when he comes to be glorified in his saints, and admired in all them that believe. To his guidance we commit you. May you go forth under his care, having your loins girt and your lamp burning, and like a servant watching for his Lord.

I am your affectionate brother in the Lord,

(Signed) J. STEVENSON, Sec.

F. P. LESTER, Chairman.

To the Rev. J. Samuel,
Missionary to the Jews in Persia
and Arabia.



BY THE SAME AUTHOR.



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